may, 1951

omen's missionary magazine

THE ANGELUS **By Jean Francois Millet**

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"Out of the rush of life
Into the hush of prayer
Come ye apart and rest awhile,"

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

Published monthly September to June, Bimonthly July-August under control of the Women's General Missionary Society of the United Presbyterian Church 906 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania. "Accepted for mailing at special rate of postage provided for in the Act of F bruary 28, 1925, authorized February 14, 1934."

Subscription Price — $1.50 a year **Obituaries — 20¢ a line**

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Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

TABLE OF CONTENTS FOR MAY, 1951

I Shall Not Pass Again This Way 513
The Pattern for the World—Europe Too 514
Europe 515
Roots of Protestantism 516
Faithful Christian Laborers 520
Contenders for the Soil 523
The Angelus 525
Scottish Christianity Today 527
Ripe Fields 529
Far Away Places 532
Europe: New Stronghold of Evangelical Christianity 536
Program Suggestions 538
Worship Service 539
Educational Fruit of the Planting of Christianity in Egypt 540
News from Afar
The North Sudan 544
Pakistan and India 545
The South Sudan 546
Egypt 547
Editorials 549
President's Page 552
Thank Offering 554
Women's Department 556
Young Women—Girls' Circles 557
Girls' Circle Program 559
The Juniors 560
Home Missions 561
Negro Missions 562
Indian Missions 563
Foreign Missions 564
WGMS Short Term Missionaries 569
Literature Department 570
Temperance and Reform 571
Tributes 572
Home Missionaries under the W.G.M.S. 574
Foreign Missionaries underthe W.G.M.S. 575
Missionaries under the Board of Foreign Missions 576

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Supplies from America through Church World Service are gratefully received by this woman in Warsaw, Poland. She admires her son's warm coat. The package contains powdered milk, oatmeal and chocolate. Mother love is the same everywhere.

I SHALL NOT PASS AGAIN THIS WAY

The bread that giveth strength, I want to give;
The water pure that bids the thirsty live;
I want to help the fainting, day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears;
Beauty for ashes may I give always;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answers soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live right, from day to day;
I'm sure I shall not pass again this way.

—*Author Unknown*

THE PATTERN FOR THE WORLD—EUROPE TOO

"No picture of the modern scene would be painted without showing for the first time in history that all civilizations on earth are simultaneously in process of profound change, disintegrating, malleable, ready to be shaped to a fresh pattern. And, also for the first time in history, mankind everywhere is utterly interdependent through modern miracles of science. It would seem probable that whatever pattern of civilization emerges will become universal. The church faces an opportunity to help shape a genuine world community. . . .

"The most thrilling and challenging reality for us as Christians centers in the fact that in the most critical hour of all history we have a part to play in the most numerous and creative community that has ever existed on earth. The growth of all civilization has always sprung from the dynamic action of creative minorities. And the church is the one universally present minority in the world that holds the seed of infinite creative growth. . . .

—From "Forward Through the Ages" by Basil Mathews (See Lit. Dept.)

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXIV May, 1951 No. 9

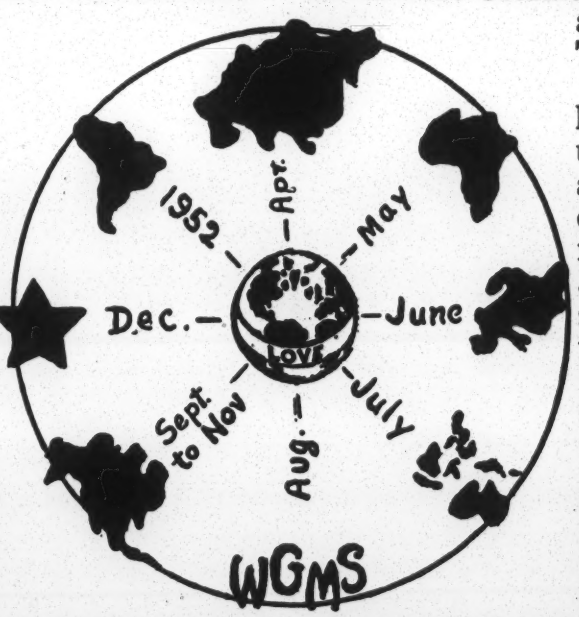
Europe

Take Root Downward, Bear Fruit Upward.

2 Kings 19:30

The clock-like hands of our 1951 Program Calendar point to Europe. Why study Europe? The United Presbyterian Church has no missions there. We studied Asia and our missions in Pakistan and India; Africa, with Egypt, Sudan and Ethiopia. But why Europe?

"Come over into Macedonia and help us"—the call that took Paul, the pioneer Christian missionary, to Europe—still echoes today.



We look to the continent and the isle beside it as the ancestral home of most readers of these pages. The thought patterns of religion and culture nurtured there are our heritage. All is not well in Europe today. When a mother is ill, her children should be concerned. Americans are troubled today over confusion and war hysteria engendered by an iron curtain within Europe's boundaries. Yet, Christians of all denominations unite in answering the Macedonian call of her displaced persons and refugees, her hungry and needy. Mindful ever that our particular responsibility is to our own established U. P. fields, yet under denominational supervision we share in CARE, CROP, and Church World Service projects on special days of World-wide Communion, White Gifts, and One Great Time for Sharing.

Dr. C. J. Williamson will assist us in discovering anew the roots of our Protestant faith. Dr. and Mrs. John H. Gerstner share little-known facts gleaned in their year of travel and study in Europe. Missionaries, a minister, and a Congressman give us first-hand impressions and findings concerning Europe today. Finally, inspiration is awaiting all who read the story of one who found "her Angelus" through the painting of a European artist.

Yes, we need to study Europe where the roots of evangelical Christianity were watered by the prayers of martyrs who counted Christ dearer than life itself, where succeeding generations of Christians nurtured the Christian plant. We need to consider the potential fruit-bearing possibilities in Europe for the whole world.

Roots Of Protestantism

By C. J. WILLIAMSON, D.D., Pittsburgh, Pa.

Dr. C. J. Williamson

The roots of Protestantism are the roots of Christianity. They are found in the Bible and in the early church. True, the Protestant Church was not called Protestant till the time of the Reformation, but the Reformation was only the returning to the real church to which so many superstitions and evils had been added. Someone said to Martin Luther, "Where was your church before you were born??" Luther replied, "Where was your face before you washed it?" There has been no stranger phenomenon in history than that gradual transformation of the simple gospel of Christ into the priest-ridden and totalitarian organization calling itself the Church of Rome. Gradually it came to be believed that the only way a man could approach his Maker was through a priest. Faith in Christ became a blind loyalty to the church.

At first each church was entirely independent. Then a group of churches came under the oversight of one man called a bishop. Rome was the political capital of the Empire; it came to have the largest Christian congregation; that congregation was generous to poorer groups; it retained its orthodoxy in the early days when others turned away from the pure belief; and it CLAIMED two of the apostles as its co-founders, Peter and Paul, though there is no historical evidence of Peter's having been in Rome. Paul in his letters to and from Rome never mentions the presence of Peter. When matters of difference rose between congregations it was only natural that the litigants should turn to the bishop of Rome to act as arbiter. Gradually what was granted voluntarily came to be CLAIMED as the RIGHT of that bishop.

When Constantine became emperor and declared himself Christian, the heathen masses sought to enter the membership of the Christian church. With them they brought a host of heathen beliefs and practices that were soon adopted by the Christian churchmen as being the politic method of making the church congenial to this mass of people. In the meantime the unfounded claim of Rome was bitterly resented in the East whose churches ran back to the time of the apostles, and in 1054 A. D. there came to be a division between the Orthodox Catholic and the Roman Catholic Churches which never healed.

In succeeding centuries, in order to give color to non-Biblical innovations, the Romish Church taught that the TRADITIONS of the church were equal in authority, or even superior to the Bible authority. The period of the Reformation was one of moral decline in the church as well as out of it. One cause for the anger of the church at John Huss was that he showed up publicly the immorality of the priests. The papacy itself was in a state of degradation where the popes plotted and intrigued according to the fashion of the time. Their church power was prostituted to personal and official ambition. Before the Reformation proper there were scattered groups of Protestants, protesting against conditions, Waldensians, Lollards, Unitas Fratrum and others. The emperor gave John Huss safe conduct before his trial, but after Huss was in Constance the emperor declared he was not obliged to keep faith with a heretic and Huss was burned to death, while John XXIII, a pope guilty of terrible immorality, was let go and given another position.

John Huss, Forerunner of Luther, was one of the loyal Christian martyrs whose beliefs and protestations brought about the Reformation.

There came the Renaissance or New Birth of Learning. The invention of printing spread knowledge and aroused independent thought. The telescope gave a new heaven, and Columbus and others, after the invention of the mariner's compass, gave a new earth. It was impossible for the human mind to continue to be fettered without revolt. Emancipation came from men within the church; Luther found a dust-covered Bible in the library of the monastery; he went to Rome where he saw the wildest superstition and corruption in the church. He began to climb the Scala Santa on his knees in order to get forgiveness of his sins, when he heard within him a voice crying, "The just shall live by FAITH". He fastened his theses to the church door in Wittenberg as a challenge to debate, and they proved to be a thunderbolt that eventually split the church wide apart. He was brought before the church council at Worms where he refused to recant what was called his heresy, but cried, "Here I stand. I can do no other. God help me, Amen!" John Calvin followed and organized the doctrine of the protesting army, in his work called the "Institutes.

Different principalities in Germany became openly either Protestant or Romish. A council was called at Speier to decide what should be done. It was determined with the usual Roman "toleration" that Roman churches could be organized inside Protestant principalities, but that no Protestant congregation could be

formed in Romish principalities. The Protestant princes entered a vigorous protest on April 19, and a formal protest on April 25, 1529, against this unjust ruling. That protest was the origin of our word "Protestant" though few know that fact.

However, the Protestant Church has protested against the barnacles that have fastened themselves to the Church of Rome. They can be merely mentioned. The claim that Peter alone was commissioned to open the truth to the world, when the same commission was at another time given to all the apostles. Nor was there ever any authority outside of Roman tradition for Peter or any other of the Eleven to pass his apostolic authority on to anyone else.

In the fourth century the worship of Mary was introduced to satisfy the cravings of heathen inside the church who had been accustomed to heathen goddesses. Christ was crowded out gradually. Of 433 churches in and near Rome there are four times as many dedicated to Mary as to any one of the Trinity. The church has taught that if a prayer is offered to Christ and is not answered, if it is offered then to Mary she will see to it that it is answered. On the rosary of 166 beads, 150 indicate a "Hail, Mary!" The church has declared that Mary was born sinless and her spirit, and lately her body, were translated to heaven. Worship of other "saints" followed, with a special saint to pray to for a certain purpose.

Tradition has established for the church seven sacraments instead of the two indicated in the Bible. Observing the sacraments has curative value in itself, without reference to the character of the suppliant. Relics, articles of clothing or almost anything that has been supposed to belong to a saint, are supposed to have healing value and every Catholic Church is supposed to have a relic or two. Worship of images followed,

Luther fastening his theses to the church door in Wittenberg.

though the church holds that it is not worship, but that the image is a reminder only. Unfortunately, this is not understood by all the worshippers. In the Mass or Supper it is believed that the bread and wine after elevation by the priest actually become the physical body and blood of Christ. Instead of one sacrifice offered once for all, as the Bible teaches, every time a mass is said, Jesus is crucified again to satisfy an angry Father. Purgatory, an imaginary locality between earth, heaven and hell, a place the Bible never even suggests, is about the best instrument the church uses to hold its people in subjection. Indulgences, pardons for sins committed or for sins about to be committed, can be bought for money or by performing pilgrimage to Rome. The church claims power to free men from obligation to be good. A wealthy man who has died will get out of Purgatory more quickly than a poor man because he has left more money for his relatives to have masses said for his soul. The Romish Church is a machine that claims to grind out

vation for so many penances or payments of money, and the method is patented; no other church can perform the deed.

The church, too, claims the right to punish and even put to death any who will not bow the knee to her commands. The horrible Inquisition will always be an ugly stain on her otherwise well-stained banner. Uniformity of belief must be maintained even though thousands of innocent people are sent to hell. Pope Boniface VIII in a bull called "Unam Sanctam" in 1302 A.D., claimed that there is no possible salvation outside the Romish Church, and that every person in all the world is subject to the pontiff. He has the right of secular government as well as ecclesiastical. This pope bought his way into the papacy, and was controlled by blind lust. The pope is infallible, yet for many a year there were two men, both claiming to be pope, one in Rome and one in Avignon in France. Which was telling the truth? Moreover, many of the popes living in Rome contradicted what other popes had declared true.

The Roman Church became and still is a tyranny. Man is utterly dependent on the pope, not on Christ. Spiritual life had almost died out of the church at the time of Luther. The Reformers opened the hand of the mummy and let the seed grow. Protestantism is an attitude of the mind toward God, not toward man claiming the prerogatives of God. Justification by FAITH, not by faith PLUS WORKS and the right of individual judgment are the twin foundation stones of Protestantism. It has given to the world direct access to God without the intervention of priest; the supreme authority of the Bible; the separation of church and state. For that last gift Protestantism must ever be on the alert to guard against any encroachments from any source whatever. The right of private judgment that Rome hates gives a man a right sense of his importance and his m a n h o o d . To Protestantism we owe the Protestant manse where wife and children gather together in holy fellowship.

Mendelssohn wrote a "Symphony of the Reformation". The motif of the work is Luther's hymn, "Ein Feste Burg". The drums beat and the trumpets blare against it, and the motif seems to be lost, but in the grand Finale, trumpets and all instruments unite in the grand unison, "A mighty fortress is our God, a bulwark never failing." God grant that this may be the prelude to the music of all coming history!

Luther making his famous declaration before the church council of Worms—"Here I stand. I can do no other. God help me, Amen!"

Faithful Christian Laborers

Mr. and Mrs. John Calvin

By MRS. JOHN H. GERSTNER, Ligonier, Pa.

SOME wit once caricatured the denominations by the following division of labor. The Methodists, he said, pull a man out of the gutter. The Baptists wash him up. The Presbyterians educate him. Then the Episcopalians present him to society.

Like most caricatures some slight resemblance to truth is there. Certainly if any one stress may be singularly Presbyterian it is education, especially the feeling that the clergy has a solemn duty to be specialists in theology, the science of God. They should be like the vicar Goldsmith describes in his *Deserted Village,* who not losing the common touch, still towered head and shoulders above his flock,

"As some tall cliff, that lifts its awful form
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

Presbyterian effort, from the beginning, has concentrated on education and systematization of truth. We can trace, I feel, this directly back to the first Christian laborer in the Presbyterian family, John Calvin. Unlike most of the Reformers, John Calvin was never an ordained priest. He was for many years a student of law, when God turned him back to *pastoring*. So we are not surprised to notice that with him, a converted lawyer, a new element, the emphasis on precision and system, is introduced into the Reformation movement.

What exactly do we know about John Calvin. The calendar of his life reads something like this:

July 10, 1509 — He was born in Noyon, Picardy, France.

March 1528 — He studied law at Orleans under Pierre Taisan de l'Etoile, the most distinguished jurisconsult of his day.

1529 — He continued his studies under the brilliant Italian, Andrea Alciati at Bourges.

May, 1531 — His father died, and he cut short his studies at Bourges, continuing them later at the University of Paris.

April, 1532—He published his first book, a commentary in Latin on Seneca's tract *De Clementia.*

1533—Nicolas Cop, friend of Calvin, and rector of the University of Paris, delivered a lecture on All Saints' Day on Justification by faith. The address was influened by Calvin. As a result both Cop and Calvin had to flee Paris.

1534—Calvin fled from France to Strassburg, the "Athens of Switzerland." About this time his *Institutes of Christian Religion* were published in Latin, written when Calvin was twenty-six years of age. The *Encyclopaedia Britannica* says of this feat, "It may be doubted also if the history of literature presents us with another instance of a book written at as early an age, which had exercised such a prodigious influence upon the opinions and practices both of contemporaries and of posterity."

1536 — Detouring through Geneva en route to Strassburg, Calvin heard the thundering persuasion of Guillaume Farel, who had planted the evangelical standard at Geneva, yielded finally to the call to duty, turned his back on the life of scholar which was his preference, and devoted his life to work in this city, making of it a Christian Republic.

August 1540 — He married Idelette

John Calvin

de Bure, widow of Jean Stordeur of Liege, Belgium.
July 1542—His only child, Jacques was born but lived only a few days.
1549—His wife died.
1564—John Calvin died.

From the biographer, Doumergue, we learn that he was of middle stature; his complexion was pallid and dark; he had clear lustrous eyes which bespoke his genius; he was sparing in food, and simple in dress; he took but little sleep; he was capable of extraordinary efforts of intellectual toil; he had a very retentive memory, and a keen power of observation; he spoke simply; he was often irritable, but always scrupulously just, truthful and stedfast; he had many acquaintances, but few close friends.

To enlarge on some of these characteristics, let us notice his intellectual toil. This was his schedule for a typical week in Geneva:

"He preached each day in each alternate week.
He taught theology three days a week.
He attended weekly meetings of his consistory.
He read the Scriptures once a week in the congregation.
He carried on extensive correspondence on multiplicity of subjects.
He prepared commentaries on books of Scripture."

"I have not time," he writes a friend, "to look out of my house at the blessed sun, and if things continue thus I shall forget what sort of appearance it has. When I have settled my usual business, I have so many letters to write, so many questions to answer, that many a night is spent without any offering of sleep being brought to nature."

"He was scrupulously just." Interestingly enough, it is Ernest Renan who says of Calvin, "Lacking that vivid, deep, sympathetic ardour which was one of the secrets of Luther's success, lacking the charm, the perilous, languishing tenderness of Francis de Sales, Calvin succeeded, in an age and country which called for a reaction towards Christianity, simply because he was the most Christian man of his generation."

There are always people who look with suspicion on the logical mind, feeling that it is inconsistent with a sympathetic heart. Calvin shows his rare combination of the two elements in a letter he wrote to a bereaved friend in Strassburg, upon learning that his son had died of the plague. "He is as one," he writes, "who, having set sail upon the stormy ocean, is summoned back into port before he reached the open sea. Nor have I wished thee not to grieve. We do not learn a philosophy in the school of Christ which would have us suppress all those feelings which God has given us, and turn men into stones. All that we have said is only to this end, to persuade thee to set a term to thy grief, and to assuage it; that when thou pourest out thy heart in tears, as nature and fatherly love dictate, thou mayest not altogether resign thyself to grief."

As women, we are naturally curious

about the woman Calvin married. While my husband was studying at the University of Zurich, I decided to satisfy my curiosity about Mrs. Calvin, and spent many delightful hours browsing through the University library, and reading a few of the four thousand personal letters written by John Calvin, and preserved for posterity with or without the author's permission. Truly, fame is a dangerous thing and perhaps the parody is right,

"Lives of great men all remind us
As the pages o'er we turn
That we're apt to leave behind us
Letters that we ought to burn."

Evidently, even in those days a happily married man was not content with his own "wedded bliss" but invariably became an evangelist for the cause and a threat to all his single friends. It seems the Rev. Bucer of Strassburg was no exception. "You really ought to marry," Calvin heard on every hand. Finally the scholar allowed himself to be persuaded and penned for posterity the following to his bosom friend:

"The only beauty, that makes an impression on me, is this, if a wife shows herself gentle, chaste, discreet, domestic, patient, and when the care of her husband is her main aim."

To us in our romantic twentieth century, at first it seems a cold-blooded and rather calculated catalogue of virtues to seek in a wife. But when one realizes that this man's consuming passion was his love for God and his work, and that he consented to consider matrimony only if it would make him more successful in God's work, it makes surprisingly good sense.

It was not easy, however, to meet these sensible requirements, especially in those days. Marriage of clergy was still a new thing and rare enough to be looked at somewhat askance by many. Good families in 1540 were not overly anxious for their daughters to marry a Reverend. After weeding out two applicants, one who was too rich, and one who was not too eager, Bucer's choice became the woman of the hour. Idelette Stordeur met all the requirements. She was, said that good man, "poor, sweet and pious." What more could John Calvin ask?

What exactly do we know about Idelette Calvin. Really very little; but the few times she appears in the history of her husband's life are significant. Actually, Mr. and Mrs. Calvin had only eight short years together. And if Calvin was seeking the combination of a wife-nurse, providence tripped him up, reversing the role. For after the premature birth and death of their only child, Idelette became a semi-invalid the last years of her life, dying of what is described as weakness and a bad cough, perhaps tuberculosis.

We do learn from the few facts at hand that Idelette Calvin was a diligent worker. She called on the sick. When Ami Porral, that great friend of the Reformation, was dying, after his pastors and Calvin had left, Idelette herself came to see him. From a letter of Calvin's we learn that his wife urged the dying man to "be of good courage; Not chance but the admirable counsel of God had sent her to aid him."

We learn she was a good friend. Just a year before her own death, sick as she was, she hurried to Lausanne to be with the Reverend Viret's wife and to help her through her accouchement.

We learn that she met the primary requisite her husband wanted from her. To put it in his own words, "From the moment she has come to me, she has been a faithful helper in my ministry. Never have I felt the least hindrance from her."

And finally when her hour came, she was ready for death. Her last words were: "O wonderful resurrection! Oh God of Abraham and all our Fathers. Oh hope of all believers since the beginning of the world. On

(*Continued on Page* 558)

Contenders For The Soil

By JOHN H. GERSTNER, Ph.D., Professor of Church History and Government, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.

Dr. John H. Gerstner

There are numerous "contenders for the soil" in Europe. Communism, Liberalism, Catholicism, Barthianism, Evangelism and many other movements, seek to capture the mind and heart of the old country. In this article, I will deal with none of these, but with a different force, which would enslave the body and soul—alcoholism. Nor will I write of alcoholism in Europe in general but in Switzerland, Zurich in particular. Nor will I treat of the problem, which is the same everywhere, but of the unique method which the Christian women of Zurich found partly to uproot the persistent and pernicious contender for the soil.

For eight months, off and on, we lived in the most comfortable city, we believe, in the world—Zurich, Switzerland. And for two people trying literally to live as cheaply as one, the most attractive feature of this most attractive city was the "alkoholfrei" restaurants. That word does not mean that alcohol is free in these restaurants, but rather, that these restaurants are free of alcohol. They are also free of "trinkgeld" (tips). Furthermore one receives here the best food, from the standpoint of quality and quantity, for the lowest price that we have discovered anywhere.

This is no doubt the reason that these restaurants, begun fifty-five years ago, are now found scattered all over the city and far beyond. This is a temperance movement on a practical and paying basis.

Two things account for the origin of "alkohol frei Wirtshaft." One was a big movement, the other is mere incident. Towards the end of the last century industry developed considerably in Switzerland and with it the Wirtshauser (inns) where the workers could eat and drink. The mere incident was the opening of "Kaffeestube" where people could refresh themselves without inebriation. A woman visitor who happened there and who had known in her own family the ravages of alcohol put one and one together—the problem of drink and the solution of the little "Kaffeestube" multiplied. So it happened that fifteen women on July 11, 1894 assembled to discuss the possibilities of giving a dream flesh and bones. It took sound planning and practical business sense to get the thing going. But the "Frauenverein fur Maszigkeit and Volkswohl" (Union of Women for Temperance and Social Welfare) was formed. Since these ladies believed that the only proper "temperance" (maszigkeit) in the consumption of a poison was total abstinence they changed their name to the present, quite unambiguous, "Zurcher Frauenverein fur alkohol frei Wirtschafter" (Union of Zurich women for an alcohol-free economy). So the "frauen" organized, but their "Sitzungen" in order to be legal required the signatures of their husbands!

The ladies opened shop in Zurich December 17, 1894 with a little coffeeshop that had room for 55 guests but only two workers in the kitchen. They started right off with a good old European custom—practically unknown in our American eat and run restaurants — the free newspaper. They expected people to order Kaffee and rosti (butter-fried potatoes, the world's best snack) spend five minutes eating and a few hours reading the papers. They did—they still do.

In one year this place had been outgrown and the enterprising Carrie Nations were in the restaurant business. By 1897 there were five restaurants.

Don't think that the ladies were through. Fortunately for Mrs. Gestner and me they were not. Their next achievement was to build the hotel Seidenhof (1902) where we were to spend our first happy weeks in Zurich (1949). To say that this very moderate-priced, alcohol-free, tip-free building five minutes from the railroad station is clean as a pin is masterful understatement. What I remember most about it had nothing to do with alcohol—it was the fun I got from hearing the German-French-Italian-English-speaking lady desk-clerk tell me the name of one of the local papers—"Der Tagblatt der Stadt Zurich." With every request for our key I used to ask the name of this paper until she got on to the fact that I was not asking it for information, but for the sheer delight to hear her pronounce it.

Although the early years were marked by much fighting against prejudice and for recognition the movement thrived. In 1911 the city gave over to them the Platz promenade. The university was next. Today, if the students want hard drinks they have to walk. But they can get a cheap, wholesome, alcohol-free refreshment or lunch right in the building.

One of the loveliest views of the very pretty half-medieval, half-modern city, is called "Rigiblick." On this minor Alpine elevation the Zurcher Frauenverein have a well-known kurhaus.

A biographer of that great American, Jonathan Edwards, says of his wife that she had her head in the clouds, but her feet on the kitchen floor. Our reformers also have some mighty basic principles underlying their crusade. One of them—"Selbsterhaltung der Betriebe"—could be translated into the American language as "pay as you go" or "the business must pay for itself." And it does—as the records show—though I cannot for the life of me see how at such prices. Probably the answer is—such crowds!

When, on your next trip to Zurich, you eat in an "alkohol frei" restaurant you will notice that the girl who waits on you is of an exceptionally refined sort. They are well-trained in their work and have, I believe, an ennobling sense of mission.

In German they say, "Man ist was er iszt"—one is what he eats. If that is so, we must be something special after nearly a year of eating in Zurich's "alkohol freis." And we weren't tempted to drink a drop of alcohol!

TO MY MOTHER

You painted no Madonnas on chapel walls in Rome;
But with a touch diviner you lived one in your home,
You wrote no lofty poems that critics counted art;
But with a nobler vision, you lived them in your heart.

You carved no shapeless marble to some high soul-design,
But with a finer sculptor you shaped this soul of mine,
You built no great cathedrals which centuries applaud;
But with a grace exquisite your life cathedraled God.

Had I the gift of Raphael or Michael Angelo,
O what a rare Madonna my mother's life would show.

THOS. W. FESSENDEN.

The Angelus *A Story of the Cover Picture on this Magazine*

By HULDA MOSSBERG PHIPPS and CHESTER L. BOWER

To Hetty the world was a place of weary days and unrestful nights, and life was a thing of dishes that were never quite washed and of bread that was never quite baked—there was always something to be done.

First there was the breakfast for Theron and the hired man in the chill gray dawn of each day, for if one were to wrest a living from the stones and sand of the little hillside farm, one must be up and at work betimes. Then Harry, Tom, and Nellie must be roused, dressed, and fed . . . and made ready for the half mile walk to the school house at the cross roads.

After that the day was a blur of steam, dust, heat and stifling fumes from the oven and the kettle, broken always at regular intervals by meal getting and chicken feeding. What mattered the blue of the heavens or the green of the earth outside? To Hetty the one was sky and the other grass. What mattered the sheen of silver in the emerald velvet of the valley far below? Hetty would have told you that it was the sun on Otter Creek down in Johnson's meadow.

And at night, even sleep brought little relief to her, for her dreams were of hungry mouths that could not be filled and dirt-streaked floors that would not come clean.

Each day the sun rose, traveled its scheduled way across the sky and went to rest, and Hetty came to envy the sun. To her mind his work extended from the first level rays that shot into her room in the morning to the last rose flush at night, while as for herself there were the supper dishes and the mending basket yet waiting.

Last summer Helen Raymond, Hetty's niece, had spent a week at the farm, and now a letter had come saying that she was to look out for an express package from New York.

When had she received a package by express before? Even Christmas brought to her no fascinating boxes or mysterious packages. It would be interesting to open it—and yet, it probably held a book which she had no time to read, or a pretty waist that she would have no time to wear.

Several days later her unaccustomed lips were spelling out the words on a small white card which had come with a handsomely framed picture. "The Angelus"—Jean Francois Millet—1859.

Hetty looked from the card to the picture and then back again to the card. Gradually an angry light took the place of dazed wonder in her eyes. She turned fiercely to her husband. "Theron," she said, "why did Helen send me that picture?"

"Why, Hetty, I dunno unless she wanted ter please yuh."

"Please me! Did she expect to please me with a thing like that? Look here. Theron, look here," she cried, snatching up the picture. "Look at that woman an' man! They're us, Theron, us, I tell you!"

"Oh, come, Hetty, they ain't jest the same yuh know. She didn't mean nothin"—Helen didn't.

"Mean nothin'! Then why didn't she send us something pretty, something that showed us pretty things, not jes fields an' farm folks? Why didn't she, Theron, why didn't she?"

"I know! 'Twas cause she thought that was all we could understand, dirt and old clothes an folks that look like us! Don't we dig an' dig like them? Ain't our hands twisted an' old an . . ."

"Hetty, yuh ain't yerself!"

"Yes, I am, I'm always myself. There's never anything else I can be, Theron, never!"

For some days the picture stayed

This story, long a favorite for retelling, is herewith reprinted from "The Kit" by courtesy of Lynn Rohrbaugh, Editor of materials on Church Recreation.—Editor.

on the kitchen shelf where it had been placed by Theron. Hetty did not seem to notice it after the first day and Theron was most willing to forget it. It must have been a week after the picture's arrival that the minister from the village made his semi-yearly call.

"Oh, you have an Angelus! That's fine!"

"Oh, that thing," said Hetty.

"That thing," repeated the man, quick to detect the scorn in her voice. "Why that thing, as you call it, is a copy of the picture which in the original sold for one hundred and fifty thousand dollars!"

"Why, who could have bought it? That thing!"

But Hetty did not forget his words, for after the minister had gone she took the picture from the shelf and carried it to the light of the window.

"One hundred and fifty thousand dollars! And to think what I'd do with that money. . . . Well, they do look natural—but only think of payin' one hundred fifty thousand dollars for a couple of farm folks out in a field . . . ." And yet, it was not to the kitchen shelf Hetty carried the picture that night but to the parlor, the somber sacred parlor where she propped it up among the plush photograph albums and crochet mats, her dearest treasures.

She could scarcely have explained to herself the reason for this change, but after the minister's call that day she went often to look at the picture. At first its famous price graced it with a halo of gold, but in time this was forgotten and the picture itself, with its silent bowed figures, appealed to her with a power she could not understand.

"There's a story to it," she said. "There's a story to it."

Then she hunted up an old pencil and a piece of yellow paper. Although she spent a long hour in labored thinking and careful guiding of cramped fingers along an unfamiliar way—the completed note, when it reached Helen Raymond, seemed very short.

The return letter was long. It answered not only her questions but attempted to respond to the longing and heart hunger Helen Raymond detected between the lines of Hetty's note. Twelve hours after it was written Hetty was on her knees before the picture.

"I know you now — I know you! I know why you're real and true. Your master, who painted you, was like us an' like you! He knew what it meant to dig an' dig! He knew what it meant to work and work till his back an' his head an' his feet an' his hands ached and ached—he knew, an' so he painted you!"

"She says that you're prayin'—that you've stopped your work and turned to higher things. She says we should all have an Angelus in our lives. . . . An Angelus. As if she knew! An Angelus! Me! The dish-pan? The wash-tub? The chicken yard? A fine Angelus that! And yet you look so peaceful, an' so quiet, an' so rested!"

It was not long after this that the picture disappeared from the parlor. Hetty had borne it very carefully to her room and hung it on the wall at the foot of her bed where her eyes would see it the first thing in the morning.

Every day she talked to it and every day it grew to be more and more a part of her very self. Not until the picture had been there a week did she suddenly realize that it represented the twilight hour. Then, like a flash of light, came her inspiration.

"It's the sunset! I'll go out at sunset an' my Angelus will come to me—I know it will."

Then, indeed, did the little hillside farm house see strange sights. Each night as the sun dropped behind the far away hills Hetty left her work and passed through the kitchen door her face uplifted and her eyes on the distant sky-line.

(*Continued on Page* 556)

Scottish Christianity Today

By MISS ELIZABETH R. BALLENY, Dumfries, Scotland

IT is an absorbing theme, full of unrest and gloom alternating with sunshine. The religiously-minded Scotland of three generations ago has largely disappeared. Regular church attendance is practiced only by a small part of the population; family prayers by a much smaller part. The industrial workers find no relevance to their lives in the Church and are entirely alienated from it. Latelying, hiking, gardening fill the day for the men and young people; motor cars take families out for the day; the Sunday dinner keeps many women at home who might otherwise attend church. A large membership roll is often accompanied by a very small attendance at church, except on communion Sundays, and congregational work is carried on by a small minority of members.

But is this all that the picture can show? May it not rather mean "the removal of those things that are shaken . . . . that those things which are not shaken may remain?" There is a great movement of life beneath these discouraging symptoms. Consider the Presbyterian Church of Scotland, of which I am a member, which is the largest denomination in the country. Though ordinary prayer meetings are largely discontinued, there are many scattered groups for prayer, meeting here and there and a growing interest in prayer healing.

The Iona Community, which is in organic connection with the Church of Scotland, is a vitalizing movement. Its Minister Associates work along with craftsmen every summer in rebuilding the residential quarters of the old Abbey, and in winter they work in industrial city charges. Their

The Scottish Thistle

aim is to integrate the spiritual, political and economic witness of the Church. The loaves baked in the Iona ovens are broken in the daily Communion of the Lord's Table and eaten at the Community breakfast as typical of the penetration of Christ's Spirit into all departments of life.

The sense of the cleavage between the Church and the masses has resulted in commando campaigns which are bringing great results. Recently in Glasgow, after a year of preparation, bands of volunteers visited factories, shipyards, engineering shops, canteens, public houses and all manner of men's gatherings and were amazed by the friendliness of their reception and the willingness of the men to listen to their message. Questions were asked. The speakers came back testifying to spiritual uplift themselves. In a Dumfries church a visitation of the parish carried out by volunteers during the summer months has resulted in the admission of about fifty men and women to church membership this winter.

Where work has been begun in the great industrial extension districts caused by movement of population, often in improvised premises, the results have been surprising. Church services have had to be repeated to accommodate those who wished to attend, and large Sunday Schools have been formed. Only permits for building and lack of funds prevent

Miss Balleny will be remembered as having given short-term service in our mission in Egypt. This article gives her personal impressions of Christianity now in the land from whence came the two denominations which united in America to form our United Presbyterian Church.

work being extended to an almost unlimited degree. Forty-eight Industrial Chaplaincies have been appointed.

The Women's Guild of the Presbyterian Church of Scotland, the largest women's organization in the country, is an active body. It functions through four departments, Home Missions, Foreign Missions, Jewish Missions and Temperance. It is responsible for the support of the Church Sisters, whose vocation and work are coming to be regarded as most fruitful in extension districts. A great deal of work for young women and the aged is done by the Guild.

Through the World Council of Churches, Scottish congregations that have been active in sending supplies to the Continent are beginning to adopt European refugees and becoming responsible for their housing and maintenance. The Y.W.C.A. has been entrusted by the government with the supervision of the European Voluntary Workers and does much for them as well as for the youth of the country. The Y.W.C.A. has many hostels for girls. Indeed the care of youth has become one of the major concerns of the Christian Church in Britain. "The Gateway" at Edinburgh, a large building gifted to the Church of Scotland, is used for films and drama, and attracts crowds of young people on Sunday evenings. The B.B.Co. broadcasts youth discussions in addition to its excellent general religious services.

The Peace movement and its more extreme wing, the Pacifist movement are strong in Britain. There is a Scottish Presbyterian branch of the Fellowship of Reconciliation, but the F. of R. is stronger in the Methodist and Congregational Churches, Scottish Presbyterians having a somewhat warlike tradition. The movement is discountenanced by the government and rather pointedly ignored by the press, both of them preoccupied with the rearmament program. But it is a considerable force. The Fellowship of Reconciliation was founded in 1914, and the National Peace Council includes it, among a large number of affiliated Societies (president, Sir John Boyd Orr, and thirty distinguished vice presidents).

The Church of Scotland has large commitments overseas in West and Central Africa, India and Pakistan, Palestine and the West Indies. Some Scottish missionaries have been obliged to leave Manchuria, but in general, the work goes on, though hampered by increased costs. The Girls' Association is about to celebrate its jubilee. Miss Bessie Hogg, retired missionary from Calcutta (sister of Miss Rena Hogg), who was one of the two young women whose initiative led to the formation of the Association in 1891 (and was its first missionary) plans to be present.

These very incomplete impressions of present-day Christianity in Scotland may, I hope, help to draw closer the ties which bind Scottish women to their sisters in America. The recent visit to America of the Very Reverend Doctor Huchison Cockburn and the report he brought back of the great activity of the churches in American cities must have given impetus to the ecumenical movement in Scotland, and will assist the two countries to go forward in the co-operation of prayer, evangelization and world organization.

PRAYER—ITS POWER

"Away in foreign lands they wondered how
Their simple words had power,
At home—the Christians two and three,
Had met to pray an hour."

Ripe Fields

By REVEREND JOHN F. LITTLE, Calvary A.M.E. Church, Braddock, Pa.

Rev. John F. Little

On the first day of August, 1950, we passed field after field as the train sped through Germany. In some fields, stacks of grain stretched away in the distance; in others, the ripe harvest still stood. People were hard at work. The women, as well as the men, were cutting and barning. The wagons in many cases were pulled by milk cows. Certainly one could not view these fields and be unmoved to thank God for giving to these people the gift of grain for food for the coming winter.

The stretches of farm land were broken by cities and towns along the way. These were stark reminders that all was not as well as the large fields would apparently lead one to believe.

Demolished buildings were seen on street after street. The buildings that had been mighty strong, or maybe not in the direct path of a bomb, showed marks of smaller fire arms. Pot shots had found their mark, or had they? The fact that they left a mark on the wall that they had hit is evidence that they missed taking the life for which they were aimed. Must we feel sad because we see the buildings marred by shots, or must we say thank God for the marred buildings indicating that a fewer number of people have been killed in this land.

The fields are ripe. With a people conquered, crushed and occupied, how do they feel? What do they need? They need Christ. They need the God of love and forgiveness. Just as the grain was ready and being harvested as we passed, so are the people ready for what the church has to offer—love.

The Church is there in that ripe field, using all the tools it has to harvest for Christ and the Church the people who are ripe for His love.

YOUTH AT WORK

In Germany I saw the youth of the Church at work. What is there that could make young people give up good jobs, spend hard-earned cash, spend countless hours toiling with hand and brain in a strange land? Why do they do it? There is but one answer: for Christ. The work-camp idea is fast becoming a channel through which basic ideals for peace and world order can be extended. The idea has gained international recognition and scope.

Last summer it was my opportunity to visit two of these camps, the International work camps at Ellierode, Germany, and Kassel, Germany. The kind of work they do varies with the section of the world in which they find themselves occupied. The project at Ellierode, Germany, was the building of a house for the youth of Gottingen, a nearby town. The youth of Gottingen bought the material. Young people from America, Austria, Italy, France, England, Switzerland, Denmark and Germany were there doing the work. One church in Hollywood, California, had sent over twelve young people, Miss Colleen Townsend in the number. Marjorie, my daughter, who has

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The Reverend John F. Little was born in Rock Run, Alabama; moved to Newcomerstown, O., at the age of ten, where he finished elementary and high school; was graduated from Bluefield State Teachers' College, West Virginia, with a B.S.; received B.D. from Payne Theological Seminary, Wilberforce University, Ohio; has pastored in Ohio and West Virginia, and is now pastor of Calvary A.M.E. Church in Braddock, Pa.

He spent six weeks in Europe during the summer of 1950, three weeks of which time he was in England studying in National Religious and Labor Seminars. One week each was given to Ireland, Germany, Luxembourg, and one day in Paris, France. He preached in the John Wesley Chapel, London, and preached and lectured in Germany.

been in Germany since January, 1950, signed up for eighteen months.

The number of workers would vary. As high as thirty would be working at one time, just like ants, each doing his or her bit. The girls did not pick their jobs, neither did they shun the jobs that fell to them. The language made for some quietness along the work line for you might have been working near some who could not even say hello in English, and you might not be able to say as much in their tongue. But there was a spirit that made the group one. They were in a common cause—that of rebuilding. Yes, building with their own hands buildings for a people whose buildings had been destroyed.

In these camps they not only build and rebuild material buildings but hope, and faith are reestablished in lives that had been shattered. There on the walls at Ellierode arose a unity of young people of the above-named nations that no war can ever shake. They have formed friendships around a common cause. Christ and His work—even for those who have not yet accepted Christ but find themselves caught in the stream of work will never forget the rich experiences among these Christian youth. Who can tell that even the very experiences through which such an individual would pass might lead him to that "Light of the world" Christ.

When we were there in August the building was rising slowly. One could not help thinking about how rapidly things can be destroyed but how slowly they are restored. In twenty minutes Kassel, Germany was about eighty-five per cent destroyed, but how long will it take these youth and all who are working for reconstruction to restore the city? There is grave doubt if it will ever be restored as such, and whether the new Kassel will be better than the old Kassel only time can tell.

Mary Coppock, head of the Brethren Church Volunteer work camp and distribution program for Kassel, met us at the station, to take us in a jeep to this work camp. There under that August sun was a group of youth. With her back to us, sat my daughter, Marjorie. Before she could move, the eyes of the camera had opened and shut and we had her as she was. Then, to her surprise, I said, "Marjorie," and out of the unfinished work she bounded to me with the aid of her fellow workers.

The work camp in Kassel had for its project this summer that of giving hours of labor to the credit of wounded soldiers. The government requires a certain number of hours from each man who applies for a building. The cripple can not comply; these young people from several countries including America and Marjorie, my daughter in the number, find themselves working hard toward a home for some of the sufferers of the war. Not only do they work with their hands but their heads are used too. When work is over you find them engaged in various phases of life; perhaps an evening of sharing fun and fellowship, or a round-table discussion.

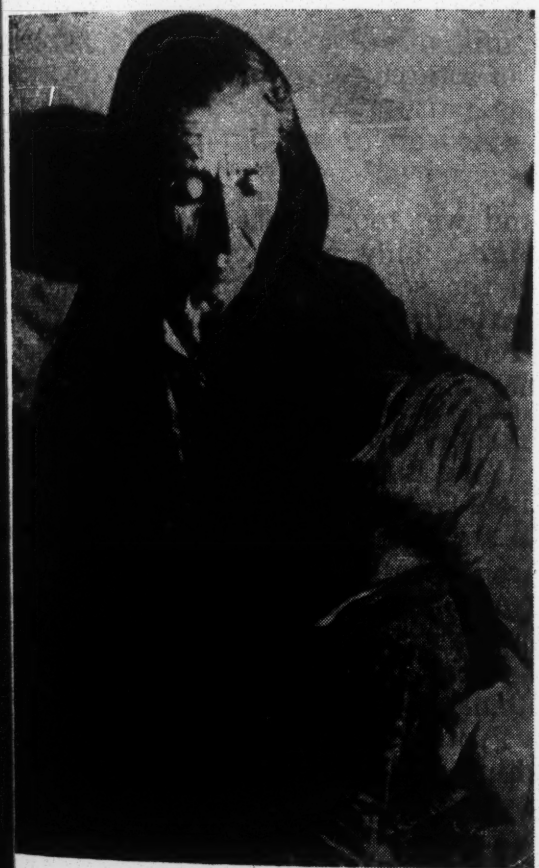
It was my opportunity to lecture to the work camp at Ellierode. This camp was only a very few miles from the Russian Zone, so that really could add to the International coloring of the thought. I used as a topic: "The Challenge of the Uncertain." Questions and comments carried us until about midnight. We finally went to our bunks. It might be stated that a translator was needed, for at least half of the group was German. Miss Waltraut Schreiber, of Vienna did this job. Marjorie was chair-girl for this session. Having talked through a translator to a Christian Endeavor group earlier that week in Rousenfruth, Germany, it was much better now to say a sentence and wait.

Youth is facing the problems of the world and doing something about them. UNESCO has recognized the inherent value of the work-camp idea

and are helping. There were at least thirty-two such camps held this summer in Europe alone. When these young people set up their programs they do not leave God out.

At the work camp in Kassel a young lady said we will expect you to preach for us at our vesper services this evening. A preacher must always be ready to preach, so in a few minutes there came surging through my being the message and by service time it was ready to come forth to a packed church. "Be still and know that I am God" came forth, and certainly they could not understand me, but when I had finished

COCOA! The little expelle is absorbed by the sight of it. A snapshot taken by Church World Service at the school feeding from American donations at Camp Moschendorf near Hof. In this camp 3,000 expellees and 300 children from the German eastern territories have been living. The camp consists of 183 dreary huts.



Mother and child of Gregory Stravroyiannis, Greek soldier, whose home was burnt by rebels. The only remaining members of his family are now finding refuge in the tobacco ware house, Salonika.

and an amen to the prayer that followed the message, from about the middle of the church came a young man and read to the congregation my message in German. He also prayed for them and to them the prayer that concluded the message. The youth of the world is at work, and yet there is room.

If any young person wishes to give of his best to the Master in service here in the United States or Europe there is a great need. Youth is at work in the world for the Kingdom of God.

"A poor man served by thee shall make thee rich:
A sick man helped by thee shall make thee strong:
Thou shalt be served thyself by every sense
Of service thou renderest."

Far Away Places

From THE CARTOUCHE, Publication of the students of the American College for Girls, Cairo, Egypt

Several of our staff members had the happy privilege of traveling and vacationing in Europe this summer. Miss Mary Frances Dawson spent several weeks in England, Germany, and Switzerland. Misses Vorhis and Klingaman toured in parts of the Near East and saw most of the countries of western Europe and Scandinavia. Miss Carlisle sailed to Italy and then traveled extensively through western European countries, Scandinavia, and the British Isles. Misses Finney, Squires, and Hamilton traveled together through Italy, Switzerland, Austria and Germany. In the latter country they spent a month in an international work camp. They have been good enough to tell us a few of their impressions and experiences.

Miss Finney describes their travels.

"As we left the land of the Nile last June on the first leg of our summer's travels, I wondered a great deal about how many things we would see before we returned to Egypt.

"You could readily guess that we went by boat, but we didn't go as luxury passengers all curled up in our deck chairs with books and magazines to read. We went 'deck'. Going 'deck' means taking your own blankets along and sleeping on the hatch. We talked, played games, ate off tin plates, and had loads of fun as many of our friends also went deck.

"Venice, where we got off the boat, was a very restful city. No one hurried, but no wonder! You can't hurry if you must walk or row a boat everywhere you go. We enjoyed most just strolling along through narrow twisting streets and over many a little bridge. I suppose that is because all Americans love window-shopping. We did it every place we stopped. Two interesting crafts of the Venetians are lace-making and glass-making; we saw artists of both crafts at work. Then we visited the Doges' Palace with its one hundred rooms

and we, too, crossed the 'Bridge of Sighs', only we came back. We sat in the square outside of St. Mark's Cathedral with coaxing pigeons all around us begging for hand-outs but not interfering with our admiration of the art of the huge church.

"We hated to leave Venice, but we liked Geneva so much that we wanted to stay there, too. St. Peter's slender arched cathedral was very different from St. Mark's with its great domes, but it seemed to me to be even more beautiful. St. Peter's was once a Roman Catholic church, but it became a Protestant church under the leadership of John Calvin during the Reformation.

"In contrast to the ancient art of St. Peter's was the Palace of Nations, built from the gifts of wood and marble sent from countries all over the world. There was a peacock on the roof and we tried to take his picture, but I guess he was camera-shy as he kept moving.

"Then came Berne, named for the bears that used to be around there.

You will find the names of these "traveling companions" in the "Prayer Cycle," Eighth Day.

We went part way by lake boat and later when we saw some of the implements the prehistoric lake-dwellers had used, we could remember our boat-ride with even more enjoyment. There is a very famous clock on a tower in Berne and every hour finds a collection of people outside prepared to watch as the little wooden dwarves come out and dance, while the rooster flaps his wings and crows. We walked home past the bear pit one day; one very clever fellow stood up on his hind legs and held his mouth open with one front paw while he coaxed for food.

"The 'Passion Play' in Oberammergau was wonderful; seeing the story of Jesus' trial and crucifixion was sad, but at the same time thrilling as we thought about the meaning of the play. It was very distracting at first to walk around the town where so many of the men and boys were in the play and had long hair; at first glance they looked like girls. The boys and men wear leather shorts in Germany, Switzerland, and Austria.

"In Salzburg the thing that took our eye more than anything else was the huge old castle perched above the town on a steep hill, so steep we had to go up by cable car. We saw a great many interesting things in the castle, but the most interesting and curious of all was an organ that could be played by turning a crank. The music was on brass cylinders about four feet long and a foot in diameter; as the roll turned, the tune came out just like a piano player.

"We saw some things in Frankfurt and in Munich but we couldn't see everything because so many of their famous buildings had been either partly or completely destroyed by bombs during the war.

"Our boat left from Genoa. As we walked around the town I thought about Columbus and wondered what he would think if he were suddenly to appear on earth today. He would walk around in amazement, I suppose, but I am sure that when he heard about what an important place America has become, he would shake his old gray head and say, 'I told you so!'

All in all we had a wonderful summer, but like all tourists we still find that home is best after all."

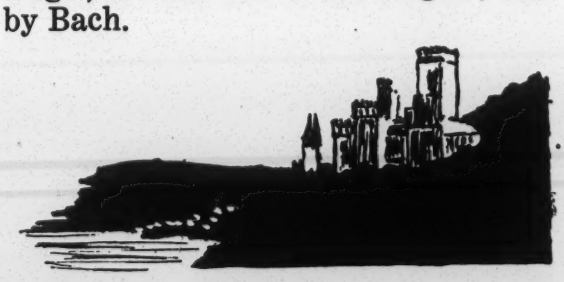
* * *

Miss Hamilton found great enjoyment in the music she heard, and here she tells about some of it.

"If you have any desire to hear good music, your desires can easily be fulfilled any time during the summer months in Europe. There was hardly a place in our travels, no matter how big or small, that wasn't having some kind of musical attraction. Many places were celebrating the 200th anniversary of the death of Bach. Because of this, there was a lot of Bach's music being played.

"The height of our musical experiences for the summer was the Salzburg Festival, held in Salzburg, Austria. We were there the first three days of the Festival, July 27, 28, and 29. Salzburg is the birthplace of one of the world's most gifted composers, Wolfgang Amadeus Mozart. Of course, he is their favorite son and it is only natural that they should play so much of his music.

"The first night, we saw and heard the opera, 'Don Giovanni', the second night, 'The Magic Flute'; both are operas by Mozart. The third day, in the afternoon, we heard the Passion of Our Lord according to St. John by Bach. This was not on the festival program, but was given at the Evangelical Church. It was wonderful! That evening we heard a two-piano arrangement of 'Die Kunst Der Fuge', or 'The Art of the Fugue', also by Bach.



"The 'Art of the Fugue' is a work based upon one main theme. It is in seven parts. Six of the parts are based upon this one theme, but changed or disguised in some way. The seventh part is a choral entitled 'Here I Stand Before Thy Throne'. Bach wrote this complete work when he was totally blind. The choral shows us Bach's religious belief and unshakable faith in his God.

"Those three music-filled days, plus all the other music we heard this summer, will always remain among our happiest memories. They are really more than just happy memories, but they are an added richness and fulness to our lives. How true the words, 'Music is a power that exalts and enobles mankind.'

"I hope each one of you may at some time have this same wonderful privilege."

* * *

Miss Squires describes the activities at the work camp, which was under the direction of the World Council of Churches.

"Perhaps digging ditches, peeling potatoes, and carrying rock does not sound like an ideal way to spend a summer holiday, nor a way to find common interests and understanding with people of different nations. But to those of us who were in one of the several international work camps in Europe this last summer, these common, everyday jobs were just that.

"Let me tell you of our own special work camp.

"Located in the village of Hochst in the Odenwald, a very beautiful part of Germany, our project was to complete a work already begun—that of making a youth center for the Evangelical Youth of Hessen. Our particular task was to excavate a storeroom, convert it into a kitchen, and to dig a wide walk along the back of this 400-year-old building that had been a cloister. To fill in the wall and floor of the kitchen and the walk, we needed stone, and so we added stone-breaking to the list of 'major jobs'.

"There were fifty-two people in the camp. Twenty-seven of these were from various provinces of Germany, and nearly all were students. We had six boys and one girl from Holland, two French boys, five people from England, two girls from Egypt, one man from Jamaica, and eight from America, although three of us had come by way of Egypt, and one was a Chinese girl from Hawaii.

"Each day after morning prayers, led in both German and English, and breakfast, we went to the various tasks we had been assigned. Sometimes it was darning socks, or sweeping floors, or helping prepare meals, or one of the jobs outside . . . digging or carrying stones. The boys and girls shared in both kinds of work, and we enjoyed it all. On Saturday we went out in teams of two to help the villagers, who were more anxious to get acquainted and share in this international project, than in need of our help.

"We were free in the afternoon to rest or swim, or to do whatever we liked, and our evenings were spent in a variety of ways. We had Bible study twice a week, a visit from the Church officials, an evening with the villagers, a camp-fire in the stone quarry, a ride through the Odenwald, a visit and discussion with the local school teachers, and a night of folk-dancing. And at the close of each day with quiet and reverence, evening 'andacht' or devotions.

"Although we came from many different backgrounds, and had different customs, we all had our common belief in the Lord Jesus Christ, and it was through this that we were able to overcome some of our differences, and spend our time together in harmony, learning to know each other, and in knowing each other to set aside our old intolerances, and see that nations, too, can learn to live together in peace if they set their hearts and lives on Christ, the Saviour of us all."

It is not hard to tell that Miss Scott was fascinated by the scenery and life in Holland. Her description makes us want to see the real thing that we have read about in story books and studied in geography.

"If one gets as far north as Paris, it is just an overnight's journey by train to one of the most beautiful and lovable countries in Europe—Holland. Passing through northern France and Belgium is slight preparation for what one sees in the land of dikes and windmills. Of the seven days I spent in Holland, three were spent in Amsterdam and four in a village located near the North Sea.

"Amsterdam was celebrating the 500th anniversary of the founding of the city, so I was fortunate enough to get to attend part of the festival. A big castle had been erected in the square looking off of the Queen's palace and each night plays depicting the city's history were given. Off in another corner, a group of Dutch people were dancing some of the country's folk dances. Amsterdam is like Venice, a city of canals but it can boast of streets and automobiles. One evening we attended a fair and much to our satisfaction, we found it to be just like fairs anywhere. The people of that city should be proud of its Indish museum, a collection of natural life and curios from the far-off Dutch East Indies.

"Going from city to village is an unforgetable experience. Veendam is a quaint little village with its flower boxes just outside every window in the houses. I even got a glimpse of a Dutchman in typical Dutch costume—baggy trousers and wooden shoes. The windmills weren't as prominent as I thought they would be; the dikes were not big high walls of mud but walls of grass—a spot of beauty rather than one of use only.

"On our way to Oberammergau, Germany, we spent three hours in The Hague, the capital of Holland and got to visit the famous Peace Palace, a structure built by the gifts of different countries of the world. One could not leave the palace without that feeling that maybe some day nations might live peacefully together."

COVENANTING HERITAGE

The graves are there on the lonely moor,
Where our Fathers died in the days of yore,
For their faith they died, nor counted the cost,
But deemed it gain that the world they lost.

Their altars they raised neath the open sky,
Their psalms ascended to God on High,
Hunted, and harried o'er hill, and moor,
God was their refuge forever sure.

On the stones of Time is the Martyrs' story,
Graven in words of undying glory,
May we of their blood who now abide
Hold fast to the Faith for which they died.

Alison Balmer, Toronto, Canada
(Quoted, by permission, from *The Presbyterian Record*)

COVENANTERS IN A CAVE

Europe: New Stronghold Of Evangelical Christianity

By the HONORABLE O. K. ARMSTRONG, Congressman from Missouri

IN a forum discussion with the faculty and ministerial students at our new Baptist Theological Seminary at Zurich, Switzerland, a few days after it opened its doors last September, I was asked where I lived.

"Missouri," I answered. Through the interpreter, another query came back:

"Isn't that a river?" I explained that Missouri was both a state and a river!

The incident brought sharply to my attention how easy it is for any people to misunderstand facts and conditions of those of other lands. On the whole, I'd say, the people of Europe understand the United States better than we understand Europe. Particularly do we Christian people of North America need to understand more clearly the tremendous moral and spiritual problems that confront them in this postwar era.

One misconception is this: That Europe has only one choice—Catholicism or communism. We seem to think that the people of her war-torn lands must drift, or be coerced, into one or the other of these camps.

That emphatically is not true. There is another alternative: *It is evangelical Christianity.* The people of Europe are ready for a great spiritual awakening—a veritable revival of religion. Catholicism cannot support it. Communism is its enemy. Only the saving, healing, living gospel message will fill the need.

Treading the pathways of several countries in western Europe two years ago, I was struck with the shell-shocked condition of people everywhere. Whether in countries that were victors, as in England, or vanquished, as in Germany, it was the same. Men and women walked, talked, and worked as though in fear of the present and despair for the future. Churches everywhere were almost deserted.

Retracing my steps last September I found . . . they are reaching out for spiritual things. They are coming back to the worship of God.

The longing of the human heart today is for *Freedom*—not dictation, the quest is for *Truth*—not for control. Neither communism nor Catholicism fits this pattern of moral and spiritual growth. For both are totalitarian in nature.

Let us look at communism's challenge. Make no mistake about it: That challenge is definite and real. It is aggressive. Communist leaders know what they want. They are unscrupulous, ruthless, and determined. In every country of western Europe, you find evidences of their organized pressure. Their propaganda bids the common man: "Unite against imperialism, against poverty, against war. Join the movement of the People!"

But the people of western Europe know that the fruits of the Communist tree are bitter indeed. They have but to look toward the Soviet satellite countries to see that its promises are false. They see that its political control is itself a monolithic imperialism, its "equality" that of poverty rather than abundance, and its aggressions an ominous portent of future war.

Europe is witnessing what happens to religion under communism. Her people see how freedom of worship is beaten and strangled in Romania, Bulgaria, Hungary, Czechoslovakia,

Permission to reprint this hopeful picture of Evangelical Christianity in Europe was graciously granted by Frank K. Means, Editor of "The Commission," official organ of the Foreign Missions Board, Southern Baptist Convention.

. . . I am convinced that no people will ever embrace communism except by threat of force, and that no people will remain Communist if given the chance to choose freedom.

As to Catholicism, it is a simple fact that it is rapidly losing its grip upon countless people in countries where it has traditionally held control in religious matters . . . . .

Dr. Henri Vincent, pastor of a church in Paris told me, "Out of 49,000,000 people in France, the Catholics can claim only about 7,000,000. The number is decreasing all the time, for the Catholic faith simply cannot meet the spiritual needs of our people."

In Italy, the fight against communism was led mainly by the Catholic Church. But evangelical Christians fought just as valiantly, considering their numbers. In Spain, one of the most thoroughly Catholic countries, desire for political freedom and less dictatorship of Franco is linked with desire for greater religious freedom also. In Germany, the Catholic Church still competes in many areas with the Lutheran, or state, church. Yet there is a definite feeling that with the establishment of the new democratic government for western Germany, Catholic control of the German people will inevitably decrease, and rebellion against continued support of the state church will grow.

In each of these countries, and in all others of Europe, the golden opportunity for evangelistic Christianity has come. As people lose faith in rule by ecclesiastical hierarchy, they need something to fill the spiritual vacuum which that loss of faith creates. As people resist and refuse communism, they need an alternative that offers the exact opposite to communism's tyrannical control. The answer to both needs is the gospel message, proclaimed by those who believe that "ye shall know the truth, and the truth shall make you free." . . .

Dr. Arthur R. Siebens, pastor of a church in Berlin, told me that defeated and battered Germany is more ready for the evangelistic message than at any time in her history. . . .

In Poland, communism and Catholicism now gird for a finish fight. Communist leaders have delayed the battle, for Poland is about 85 per cent Catholic. I talked to Dr. Jesse D. Franks, Baptist relief liaison representative for Europe, now business manager of the seminary at Zurich, soon after he had returned from a lengthy survey of Poland. He told me that the opportunity for evangelical Christianity was never greater in Poland. For in the minds of the Polish people, the state church is the symbol of their old tyrannical political regime. Communism is the symbol of a new tyranny. There must be something better. . . . "Evangelical churches are springing up all over France. We could use a score of trained young ministers—now."

In London, Dr. F. Townley Lord, pastor of the Bloomsbury Central Baptist Church and editor of the *Baptist Times*, told me of the revival spirit picking up momentum in the British Isles. . . . The laymen are active in promoting evangelistic meetings, and the spirit of the great Charles H. Spurgeon was glowing again in the hearts of their leaders.

Between the great forces of Catholicism and communism there grows steadily a potentially greater force than both combined — evangelical Christianity. We must move it forward, as a great crusade. . . . .

While our message is distinctly spiritual, we evangelical Christians should staunchly champion that basic, fundamental right, the right of religious freedom. As Europeans turn more and more to the study of the American way of life and government, they ponder with deeper yearning that blessing. They are beginning to appreciate the tremendous significance of the words in the Con-

(*Continued on Page* 558)

PROGRAM SUGGESTIONS

EUROPE

ROLL CALL: Religious News "Briefette" on Europe. Limit to a sentence or two.

PRAYER CYCLE: Thirtieth Day (complete Africa, since we have no missions in Europe.)

MAP: A good map of Europe with a brief survey of the various types and nationality groupings of Teutonic, Latin and Slavic peoples.

THE ANGELUS: The cover picture, or a larger reproduction of the Angelus, may comprise part of the worship center. If you wish a story, see page 525.

EUROPEAN GUESTS: If any D.P. families live in your community, why not make this study practical by showing real Christian friendliness to them, inviting them to church and church meetings.

SUPPLEMENTARY MATERIAL: Consult reference books and current secular and religious magazines that contain material on Europe. Church World Service, CROP or CARE may supply story-type information. Be sure to note references on Europe in *Forward Through the Ages* (See Literature Dept., p. 570). Encourage reading of the two Luther books.

AUDIO-VISUAL AIDS

The Audio-visual Aid workers look over new filmstrips. From left to right: Mrs. Campbell, Mr. Reynolds, Mrs. Benjamin and Mr. Kuhn.

CONCERNING EUROPE

Filmstrip-Record Combinations (35mm filmstrip, 78 rpm records)
Rental $2.00 each; if mailed plus (35¢ handling and mailing)

The Eleventh Hour (Overseas relief)

Give Myself (Missions and social action)

Filmstrips (35mm) Rental 50¢ each in Black and White. If mailed 25¢ extra)

Delayed Pilgrims (Displaced Persons)

(See inside back cover for a list of Audio-Visual materials on our own missions.)

QUIZ

1. Why and when was the Protestant church first called "Protestant"?
2. The Roman Catholic Church claims what two men as its co-founders?
3. Was John Calvin ever an ordained Roman Catholic priest?
4. What is an "alkohol-frei" restaurant?
5. What is the largest Protestant denomination in Scotland?
6. "Idelette"—whose wife was she?
7. Whose daughter has been serving in the same German Work Camp with Colleen Townsend?
8. For how much did the picture "The Angelus" sell?
9. Identify: The Jew who brought the Gospel to Rome? The Roman who took it to France? The Frenchman who took it to Scandinavia? The Scandinavian who took it to Scotland? The Scotsman who evangelized Ireland? The Irishman who made a missionary conquest of Scotland? (Answers found elsewhere)
10. Which young women missionaries from Egypt visited Europe?

Worship Service

By MISS MARGARET MILLER, Pittsburgh, Pa.

WORSHIP—1951

Preparing the Soil
Sowing the Seed
Watering the Roots
Training the Vines
Pruning the Branches
Protecting the Blossoms
Nurturing the Leaves
Harvesting the Fruit
Saving the Seed

THEME:
CYCLE OF FRUITFULNESS
(Genesis 8:22)

WATERING THE ROOTS

He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. Psalm 1:3.

The blessed man about whom the Psalmist wrote was like the tree which had been planted where it could receive sufficient nourishment from the earth. In due season his life produced the outward evidence of vitality, leaves and fruit, and the efforts of his life were blessed. But the circumstances under which he prospered must not be overlooked. He was established where the opportunity for development was present. Years later, Jesus related the parable in which the seed fell upon the ground and yielded fruit, some a hundredfold, some sixty, some thirty. And in the parable the statement is clear that this seed fell into ground in which favorable root growth was possible.

What is the purpose served by the roots of all growing things in the vegetable world? The most superficial observation would show the value of the minute root system in gathering the moisture that keeps the plants alive. But more than maintaining life, the hair-like network carries along the dissolved minerals from the earth to provide nourishment for the growth of the plant. While there must be sufficient moisture if the plant is to maintain its normal growth, too much moisture may destroy. Thus the food supply is absorbed as it is required. The meteorologist can determine the extent of rainfall for the years of an earlier century by measuring the width of the rings in the timber of the trees. The abundance of moisture and plant food for the tree has thus been recorded year by year in these permanent forms.

But more than that, the vegetable life that thrives during its period of growth is anchored and held in place by the stronger and firmer roots, the tap roots. They provide for depth and security as the portion that is above ground grows taller and heavier. The visible growth is made possible because the roots underground have been watered and fed.

Nature is ever providing for a continuous process of growth from one age to another. So as the elements are drawn from the earth by the roots to provide for the growth of the tree, still the earth is not impoverished. When the warmth and glow has been drawn from the log as the fire consumes it, there yet remains the small heap of minerals which will continue to provide for the growth as the cycle begins anew for the sapling which will one day supplant the present tree.

THOUGHT QUESTIONS

What are the means that are provided for growth in the life of a Christian?

Do we appropriate these means of nourishing our souls?

Do we recognize the need for depth of root before we are prepared to put forth leaves and blossoms?

Do our lives have "tap roots" which anchor us in the midst of storms?

Do we leave permanent values to enrich all who follow us?

Educational Fruit Of The Planting Of Christianity In Egypt

By REVEREND BADIE IBRAHIM, Assiut College, Egypt

It was almost a century ago that the first American missionaries were led to Egypt. At that time one could hardly find a school except in the more important cities.

Rev. Badie Ibrahim

Aware of that most impelling need; aware of the fact that through education Egypt could be helped; and that the kingdom of Christ could be extended in that land through educational work, they opened schools wherever they went. As soon as the local churches were established and the wealthy people were won to the church, the good example of the missionaries was followed, and they, too, opened schools.

Great Network of Schools

As a result we have today a great network of schools enrolling several thousand students. Some of them are endowed and run by wealthy families of our church. Many people, like myself, feel indebted to such families as Wissa and Khayyat of Assiut, Mikhail Faltas of Sanabu, and Abd-El-Mutagalli Assaad of Deir-Mawas where I was reared as a little boy.

Other schools are run by the indigenous church. These are primary and sub-primary schools, numbering approximately two hundred. At the head of these schools stands Shubra En-Nuzha School, Cairo, enrolling over 1,300, under the wise and capable leadership of Rev. Iskander Abiskhairon, a graduate of Assiut College.

But there are some other schools which are run by the American Mission (United Presbyterian). Such schools have won the confidence and favor of both Moslems and Christians.

Although our church-related schools are under supervision of three distinct bodies, they are one in serving the mutual cause of Christianity in Egypt.

A Unique College

At the head of mission schools stands Assiut College which has contributed to the church in Egypt more than any other institution. Of this college John R. Mott, the great Christian worker, said, "After visiting nearly all missionary colleges and schools of importance in the non-Christian world, and after studying their work and opportunities, I have no hesitation in saying that Assiut College of Egypt is one of the most strategic in the world. In fact I know of no other college which has yielded larger practical results for the amount of money expended than this particular institution."

With a student body numbering annually around 900, this college has been of far-reaching influence. It is highly esteemed and gratefully remembered by those who have been helped by it.

Wherever you go up and down the Nile Valley you will find graduates of this college, occupying positions of leadership and influence, giving a new meaning to the term "Christian character" in a Moslem land. I am proud that I am not only a graduate of this college, but also have been given the privilege to work for it. I hope that the rest of my life will be devoted to serving Assiut College.

Rev. Badie Ibrahim is attending both the Pittsburgh-Xenia Theological Seminary and the University of Pittsburgh, working toward his Th.M and M. Ed. degrees. He plans to return to Egypt and his family in August, 1951. He tells us that his name, Badie, means elegant. The names of all members of his family begin with the letter B.

Mrs. Badie Ibrahim (her name, Berlanta, means "fine diamond"). Her husband says of her, "She was a teacher of English in a Christian Primary School, and is now a good wife and mother, and a good Christian."

Other Mission Institutions

Along with Assiut College, its sister school, the Pressly Memorial Institute for girls at Assiut, has been existing from the very beginning. Its influence is tremendous and greatly felt in all Upper Egypt.

On account of its splendid contribution the College for Girls at Cairo cannot be overlooked. In that school Moslem and Christian girls of the higher classes mingle in the happiest fellowship.

Time and space do not permit mention of all mission schools by name. But they, too, are playing their part, and are playing it well.

Great Attainments

As we stand at the close of a century's work in the educational field it is quite natural to ask: "What have these schools accomplished?" The immediate answer is: "A great deal."

Throughout the years they have trained a throng of Egyptians in Christian truth and have developed Christian workers and leaders whose outstanding contributions give the missionary good reason to say with Paul, "My joy and crown".

Nor have their contributions been confined to the church circle. They have provided the country with good citizens through whom Egypt has advanced a great deal.

These schools also have helped many persons who otherwise would not have been the type of people they are now. Many, to whom the future looked dim, to whom doors seemed to be closed, and who lacked varied opportunities in life—these were introduced by such schools to distinguished positions and were led to the understanding and appreciation of real values of life.

Another attainment is implied in the fact that through these schools, in large measure, the nation came to realize its responsibilities in the field

The children of Rev. and Mrs. Badie Ibrahim. From left to right: Bagi (name means "remainder"), Bahi ("bright"), Bahir ("brilliant"), Basim ("smiling"). All boys, except the youngest, are attending the Preparatory Department of Assiut College with more than 500 boys under the leadership of Headmaster Gaballa Abd-El-Malik, well-trained Christian graduate of Assiut College.

of education. This is why Egypt today is developing schools as fast as she can. If you hear of the spread and expansion of education in Egypt today, much of the credit should be given to the mission and church who gave the government an incentive. Some day, when a fair historian writes a history of education and character building in Egypt, luminous pages will be devoted to the contribution of our schools.

Church-related Schools Are Essential

Somebody may ask, "Do you still need our church-related schools since the Egyptian government is now taking care of education?" Definitely, yes. Although these schools provided, and are providing, for the education of many, yet this is not the ultimate goal for their existence. The most important question is, "Who is going to provide for the Christian Education of our children? Will it be the Moslem government?" If our church in America feels the need of its five colleges shall we trust a Moslem government with the Christian education of our children in Egypt? We need our church-related schools there as much as the church here needs its colleges, or even more.

There is need today for Christian schools to take advantage of the nation's twentieth century intellectual awakening and to build Christian character into the life of the rising generation.

Why Our Mission Schools

If I were an American United Presbyterian I would ask, "Why should not the indigenous church of Egypt take upon herself the responsibility of educating her children and release the missionaries for other kind of work?" This sounds very sensible, but there are some factors that need to be taken into consideration:

In the first place, unfortunately the schools under the care of the church of Egypt do not provide for higher education which is now made possible by the far-better-equipped mission schools. But we do hope that the day will come when the church can gradually take all the responsibility.

A view of Assiut College from the air. Around Alexander Hall, the main building, we find class-room buildings, dormitories and faculty residences.

Pressly Memorial Institute, founded March 5, 1865, is the sister school of Assiut College.

But there is another reason for which mission schools should continue, and be supported. They can get for us that which we cannot get for ourselves. Certain privileges are granted to them which are denied to us as nationals. Because the mission has a special standing in the eyes of the government it has become the line of defense for the Christian church in Egypt.

A Challenge to You and to Me

It remains only to refer to what we can do for such schools. I do not want to be misunderstood here. I have in mind now the American Mission schools; the indigenous church is, and should be, responsible for its own schools.

Unfortunately, the number of mission schools is gradually decreasing instead of increasing, due to the fact that the mission field is short of personnel and funds.

Another serious difficulty has developed as a result of the recent free tuition system adopted by the Egyptian government. Mission schools have but two alternatives: first, to throw themselves into the arms of the government which means selling themselves, together with their ideals and ends, for the sake of a financial subsidy they can get from the government; second, to continue to ask fees, which makes it prohibitive for poor boys to get their education in Christian schools. In other words, the poor, who need most the mission work, will no longer be reached unless these schools be provided with adequate scholarships and endowments.

Here is the challenge! It is a matter of dollars and cents. Let me assure you that a dollar in the hand of the missionary can really do something worthwhile in Egypt. Believe it or not, a Christian student in Egypt can pay his full yearly expense with approximately one hundred dollars.

The church in Egypt craves the prayers and continued interest of the church in America, and pleads for the upbuilding of missionary personnel. May we be guided by His Holy Spirit, that we may always be able to know and do His will.

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

ATBARA

January 26, 1951 is the day we had looked forward to for three years. When we came to Atbara to take over the girls' schools which the English Mission had been conducting here we found that it had only two years in its high school course and that the teachers on the staff had had just that much education. At first we thought that we would be able to send some of the girls to the Boarding School at Khartoum North to take the extra two years but the people of this town are very jealous for their girls and we were not able to get any of the first class who finished the two-year course to go on. So we began planning to increase the course by one year. When we came to the end of that year we shifted around here and there and managed to add classes for the girls who had finished their third year to go on and so gave them a fourth year. Of course back in January, 1948, we did not know it would be the 26th when we would have the satisfaction of presenting to the leading citizens of Atbara the first class of girls to complete four years of high school in this province.

Because it was the first class we made more of it than usual. We asked the leading people of all nationalities to attend. Sitt Naieema, the excellent teacher who is a product of our Khartoum North school on loan to us here, had planned the program before the Christmas holidays and had carried on much of the preparation in the regular play and song periods. The kindergarten and primary school children had their parts as well as the Intermediate and High School. It was a varied program of song, drama and folk games. We have no assembly hall so we had the program on the lawn at the east end of the house. We had said 4:00 in the invitations. When the people came at 3:30, as many of them did, they found it sunny but soon after 4:00 it was well shaded. We borrowed chairs from both movies, the Egyptian Club and the Coptic library.

Every family represented in the school had been given two tickets and about fifty others had been invited because of their position of leadership in the community. Not all came and it is well enough, for we would not have had seats for all but we estimated there were about 250 present.

Mrs. Madden, the wife of the governor of the province, presented the diplomas to both the Fourth Year Intermediates and High School graduates. There were six in the Intermediate class and five in the high school class.

Three of the five girls are teaching in our school and have practically all the English classes in the Intermediate school. One is the daughter of the local pastor and all are promising teachers. One has been employed by the government medical service as clerical assistant to the English lady doctor who is setting up a program of Welfare or Public Health work for women and children.

The new school opened last September in the town has already an enrollment of 200 children. Surely these things are an evidence of God's blessing and we ask your continued prayers that we may ever go forward.

M. J. McKnight

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

A NEW BUILDING IN PAKISTAN

Such rejoicing in our ranks! We've laid the corner stone (it was a big red brick) for a dormitory for 10-15 girls at the old Hajipur School in Sialkot. The teachers and 350 school children were present, sitting round on piles of dug-up earth and standing along the foundations marked out. Bubbling excitement was hardly suppressed while the company sang two verses of "Except the Lord build the house, they labour in vain that build it", and a brief prayer was offered by the School clerk, Mr. Austin. He thanked the Lord for the givers and their gifts, and asked Him to bless the workmen and help them make it a strong, durable house to His glory; and asked that the girls who would live there would be valuable to the Church in our land of Pakistan.

Hajipur High School, Sialkot, Pakistan. The master mason in white turban is handing the cornerstone (a big red brick) to Miss Eva Hewitt for the beginning of a dormitory building.

Hajipur, like Topsy, "just grew". It started in "Auntie" Gordon's very first years in India about 1855 in one room for orphan girls. That old room is our school infirmary. The very large bricks mark its age. As years went on dormitories the size needed were gradually added, with rooms for teachers and dining rooms and bath rooms for girls and teachers, until the enclosed quadrangle could house 160 girls in winter when they must sleep indoors, and 180 in summer when they sleep outdoors.

Last summer through the gifts of friends in America we built a splendid bath and toilet system to replace the ancient, out-moded, much spread-out structure. The new, compact, easy-to-manage building is now located well back out of the center of the quad, greatly enlarging our space. In part of this space we laid the cornerstone mentioned above.

When Partition of the Panjab made it necessary for us to house a high school to replace Pathankot for the church in Pakistan, we found it imperative to search out ways to get money to build. The Women's Board has approved the plan and promised the money. This has made it possible to begin work on the first of the four dormitories which we hope to have some day.

Does this help to show you that we are going forward with the Kingdom's work in Pakistan? You must give and pray for us more than ever. Furthermore, you must send us some new workers!

Eva Hewitt

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

IMPRESSIONS AND EXPERIENCES AT AKOBO

Late at night we arrived at the mission station of Akobo. After two months of travel we were eager to see the place which we would soon call "home". Perhaps you have heard of the black nights of Africa, but have you ever heard of the bright nights when the moon is full? It was such a bright night when we arrived. The province steamer travelling up the Pibor river finally made the last bend in the river and we could see plainly two thatched-roofed houses, silhouetted against the sky. We knew these were the homes of missionaries, for Wilma Kats, stationed at Akobo was travelling with us from Malakal and she gave us first-hand information.

The houses were dark, but it was not long before we saw light in the McClure home. Dr. and Mrs. McClure were soon on the river bank to greet us. I shall not forget the warm welcome we received.

Ten months have passed quickly since that time. Perhaps we feel that the time is passing quickly because of the urgency for the proclamation of the Gospel to all the tribes here in the South Sudan. The South Sudan is changing rapidly. Right here there is the burden facing the missionaries of the South Sudan today, who will reach these tribes first, the Cross or the Crescent? Pray much that more workers may be sent out. Pray that Christians may be willing to give. There are villages after villages here among the different tribes who have never heard the "Good News". And we feel that the time left is short.

The Christians at Akobo are growing in the knowledge of our Lord and Saviour. We are rejoicing in the way the organized native church is carrying out its responsibilities.

Since Dr. Roode left Abobo on furlough to the States, we have been holding clinic for about two hours a day for five days a week. Before opening the clinic, we have prayer and devotions with the people who come for medical care. At present our clinic is located in a building which serves as a garage, a work shop and a clinic. The clinic consists of two small rooms, one being used for clinic work and the other for a medical store room. Some visits are also made to the sick of near-by villages, unable to come to us because of their illness. It is a great privilege to be able to sit down with them in their villages and bring them the Word of Life found in Christ Jesus our Lord.

Our days here are busy ones. Language study takes up much time. The Anuak language is still an unwritten one, which means that our main source for learning the language is by using an informant.

Although a great distance separates us, let us together pray that as representatives of the Church of Jesus Christ, we may be faithful in the great task He has called each one of us to do.

Lillian Huisken
Co-worker from the R.C.A.

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

VILLAGE WORK

A few days ago I had the privilege of hearing a young Egyptian lad, about fifteen years old, recite, from memory, seven chapters of the Gospel of John. The boy is a nice-looking lad, with a keen mind, but, alas, he is blind. However, he has come to know Jesus as his Saviour and reading the Bible, in Braille of course, is his great delight. He has great hopes of possessing the whole Bible in Braille some day. If he memorizes all the Gospel of John he will receive, as a gift, all the books of the New Testament.

I wish you could have sat with Miss Kokab and me in our little living room as this young lad recited John 8-15. I have never heard anything so touchingly beautiful. With his face all alight he slowly, and with deep feeling and expression, recited chapter after chapter. When he was going through the ninth chapter—the story of the man born blind—I could see that he was moved. When he came to the verse, "One thing I know, that whereas I was blind, now I see" he choked a little. As he went on I confess that my eyes were swimming and looking up at Miss Kokab I saw that hers were too! How I wished that I had the power to give this dear lad sight! However, who knows what a great blessing he may become as he goes about in the homes and among groups in his church. He may be a better preacher than you or I who have both natural and spiritual sight. Remember this lad in prayer.

One of the Fayoum villages is the center of an intensive literacy campaign. Noble and strenuous efforts are being made there to interest the people in the idea "each one teach one." On a recent visit to this village I was introduced to a radiant little Egyptian woman, a farmer's wife, who had mastered the primer in four days (and nights) and was now reading in the Gospels and teaching others the letters. Others had records almost as good. As we gave messages to the women in the church we noticed a new light in many faces and a great eagerness to learn. We had planned a meeting for women only but found it impossible to keep out about sixty small boys and girls who were determined not to miss anything. The floor in this little church is made of dirt, powdery at that, and by the time the meeting was over, the air was thick with dust. But I was not thinking about the dust. The verse that rang in my ears was, "The opening of Thy Words giveth light—light—it giveth understanding to the simple!" Messengers of light—what a privilege is yours and mine!

Perhaps you know that I am again living in Beni Suef, where I lived for eleven years, fourteen years ago. Many things have changed but what a joy it has been to find many old friends who have given me such a warm welcome. It is lovely too, to meet many new friends. "My girls" of former days are all eager to show me their children.

Recently I attended a happy little party in honor of the seven-day-old daughter of a former student. Little Niama (Grace in English) is a sweet baby. A woman friend of the family held her over a basket of wheat and shook her vigorously for a few minutes, while another friend made a deafening noise pounding the heavy brass mortar. This was, they told me, to initiate the baby to the rough and tumble of life! Since little Niama remained serene and undisturbed, we trust she will go through life with good nerves and a strong constitution! Children of friends marched around happily with lighted candles and later stuffed themselves with good things to eat. The mother in

this home is a lovely Christian whom you would prize as a friend. When I left their home I thought, "Is there anything sweeter than the love and fellowship God's children enjoy?"

We here often miss our dear ones in the homeland but in His service there are very deep joys, not the least being our real friendships with those of other races who are one with us in our love and devotion to our Lord.

Helen J. Noordewier,
Beni Suef, Egypt

THE SCHOOL ON HAPPY STREET

The American Mission Girls' School in Tanta is situated on Sharia Said which may be translated "Happy Street." And what a good name that is! The street itself is not so wonderful even though our girls from the villages would describe it as being "wide and clean." In front of the school and to the north it is wide and cleaner—are not all things relative? Beginning with two blocks south of us it becomes narrow and rough and crowded and continues so to the end. Most of the traffic on our "Happy Street" consists of villagers going to market with their sheep and cows and other produce. This is a change from their ordinary duties so they are usually happy people whom we see, even though ragged and barefoot.

Almost all the people who pass by along this street turn to look at the school for it too wears a happy face. The front garden with palm and acacia trees, a variety of flowers, and especially the large plot of green grass; the b u i l d i n g itself—four stories high, curving front staircase, bright green shutters; our big spreading shade trees with the swing hanging from one branch (our nickname is "The School with the Swing")—all of these smile to those who go by.

Inside, too, there are happy sounds. At the beginning of school this year one of our teachers said, "It's good to be back. At home we just sit, but here we can laugh." Laughter is frequently heard among the teachers and the girls and the servants. It is a sound of the classroom (discreet, we hope), of the dining room, and especially of the wide playground where children who have never known much of play find joy in being free to run about. There is the laugh of triumph over accomplishments such as finally learning to ride a bicycle after many falls. And there is the laugh of sheer joy in being with good friends.

Another happy sound is that of music. The day always starts off with singing in the kindergarten department and the children's voices can be heard throughout the school in "Jesus Loves Me," "I am H-A-P-P-Y," and other songs, both English and Arabic. What a good beginning for the day! Then at various times other classes gather in the auditorium where they sing both sacred and secular songs. At chapel times the whole school joins in hymns and choruses. But songs are not confined to the school building—they break out on the playground, around a camp fire, and on the train or bus, or boat when we go for a school excursion. Christmas carols are favorites all year long; just this week we heard "Come, O Come, Emanuel."

But a joyful noise is not the only signs of happiness. It also shows in willingness to help one another, in eagerness to return to school after vacation, in quiet classroom work. For there is a joy in working—even for examinations. But this is a happy school chiefly because it is a Christian School. And those who are honest with themselves realize that the source of joy that makes this school different from others in the city is found in Him who wished "that my joy may be in you, and that your joy may be full."

Just the other day, little six-year-old Faiza, our poorest boarder, put her hand up to my arm so that I would lean down and hear her say softly, "Please, I'm very happy here in school."

Mary C. Thompson, Tanta

Editorials

WOMEN USED OF GOD IN WORKING OUT HIS PURPOSE

Every country has its worthy wives and mothers. It is hardly possible to study Europe without thinking of noble Christian women who were God's handmaidens in helping loved ones to accept Christianity.

Clothilda was a Christian princess married to Clovis of Belgium. His vow to embrace her religion in return for victory in battle led him to Christian baptism and to the establishment of some sort of Christian order.

One of their descendants, Bertha, went to heathen England as the queen of Ethelbert. Surely God was using her to prepare the mind and heart of her husband for the coming of Augustine and his forty monks on their mission to convert the homeland of the fair-haired slaves Pope Gregory had seen on the Roman slave market.

The chain of Christian women continues. Ethelberga, the Christian daughter of Ethelbert and Bertha, went to be the wife of Edwin, ruler of another of the seven kingdoms of England. The Venerable Bede has preserved for us a precious story. King Edwin gathered together his aldermen and his thanes and wise men to council about the new law whereof they had heard men speak. Would they leave the old gods of their fathers? One of the king's thanes arose and said, "Truly the life of man in this world, compared with that life whereof we wot not is on this wise. It is as when thou, O King, art sitting with thine aldermen in the time of winter, when the hearth is lighted and the hall is warm, but without the rains and the snow are falling and the winds are howling. Then cometh a sparrow and flieth through the house. She cometh in one door and goeth out by another. While she is in the house she feeleth not the storm of winter, but yet when a little moment of rest is passed, she flieth again into the storm and passeth away from our eyes. So it is with the life of man; it is but for a moment; what goeth afore it and cometh after it, wot we not at all. Wherefore, if these strangers can tell us aught, that we may know whence man cometh and whither he goeth, let us hearken to them and follow their law . . . The gospel was preached to him by Ethelberga's Christian adviser . . . thus King Edwin believed and the more part of all the folk of Northumberland."

Think now of the oft-told story of Monica praying passionately all night in a sea-side chapel on the North African coast that God would not let her son sail for Italy. Augustine was not a Christian. She must keep him from licentious Italy! Her prayers seemed in vain. She grieved in *losing* her son, but God was really answering her prayer, not in the *way* she asked, for if Augustine had not sailed for Italy he would not have met Ambrose who persuaded him to become a Christian in the very place from which his mother's prayers would have kept him.

Mother's Day is one way of honoring those most worthy of human love. Is it not also a day on which Christian women may dedicate anew their intercessory prayers for their loved ones? What a privilege to be used of God in working out His Eternal purpose in a confused era of human history!

MAGAZINE! MAGAZINE! MAGAZINE!

Because we want our churches to be informed about the *Shower for the Women's Missionary Magazine* at the Convention, the following post-card announcement was sent to the President of each Women's and Young Women's Missionary Society. Cards were sent to Convention Delegates and Presbyterial Literature Secretaries.

Dear President:—

The Magazine Staff takes pleasure, once again, in greeting you and your faithful co-workers. We also are asking your united co-operation in promoting wider use of the Magazine.

Our club Rate through April, May, and June will be the same as last year:

FIVE OR MORE NEW SUBSCRIPTIONS AT $1.20 PER YEAR. RENEWALS AT THE REGULAR $1.50 RATE

Kindly enlist your society members in an all-out subscription campaign.

Send subscriptions by your local or Presbyterial delegates to the Convention Shower at Washington, Pa., in June, or send directly to:

Mrs. Ralph H. Arnold, Treasurer
510 S. Trenton Avenue, Pittsburgh 21, Pa.

Be sure that all names and addresses are legibly written or printed, and that all addresses are correct to date.

Mrs. E. D. McKune, Editor
Mrs. Ralph H. Arnold, Treasurer

CALL TO PRAYER

The women of the United Presbyterian Church are urged to join in the eighteenth annual observance of the "Prayer Around the World".

This will take place at the W.G.M.S. Convention at 11:00 A.M. Daylight Savings time or 10:00 A.M. Eastern Standard time, June 14, 1951.

The hour may be observed alone or with a group from your Society or Presbyterial. The schedule below will assist in reconciling the hour for other locations.

In the United States

10:00 A.M. Eastern

(11:00 A.M. Daylight Savings)

9:00 A.M. Central

(10:00 A.M. Daylight Savings)

8:00 A.M. Mountain

(9:00 A.M. Daylight Savings)

7:00 A.M. Pacific

(8:00 A.M. Daylight Savings)

Overseas

Pakistan and India	7:00 P.M.
Egypt	4:00 P.M.
Sudan	4:00 P.M.
Ethiopia	4:00 P.M.

THE FUNCTION OF THE WGMS CONVENTION

The purpose of holding the annual Convention of the Women's General Missionary Society, as stated in the by-laws, is to receive the reports of the Board of Directors and of the Magazine Staff; and to consult about and adopt such measures as shall further the cause of missions in our own and other lands. The Convention constitutes the bond of union, cooperation, and mutual confidence among all the presbyterial missionary societies of the Church.

Being the highest governing body of the WGMS, the Convention has power to regulate the entire program, policy, and procedure of that organization, subject to the General Assembly of the United Presbyterian Church. The Convention may be memorialized by any presbyterial society, congregational society, or individual member, desiring specific legislation. It elects its own officers for the ensuing year (except that the Treasurer of the Board of Directors is ex officio the Treasurer of the Convention) and five or more members of the Board of Directors annually for a three-year term. The Directors serve as the business managers of the WGMS and report their actions to the Convention and also to the General Assembly.

The Convention consists of a delegation from each presbyterial missionary society in the following proportion: Each presbyterial having five congregational missionary societies or fewer is entitled to two delegates; larger presbyterials are entitled to one additional delegate for every five additional societies. The Recording Secretary of each presbyterial certifies to the Convention Secretary the names of the delegates chosen by that presbyterial.

Besides the delegates from the presbyterial societies, those entitled to take part in the transaction of business at the Convention include: the Convention Officers, members of the Board of Directors and of the Magazine Staff; Life Members and Life Directors; a delegate from the United Presbyterian Women's Association of North America and a delegate from the United Presbyterian Women's Association of the West. In addition, numerous missionaries are invited to the Convention by the Board and the privilege of voting is customarily extended to all missionaries present.

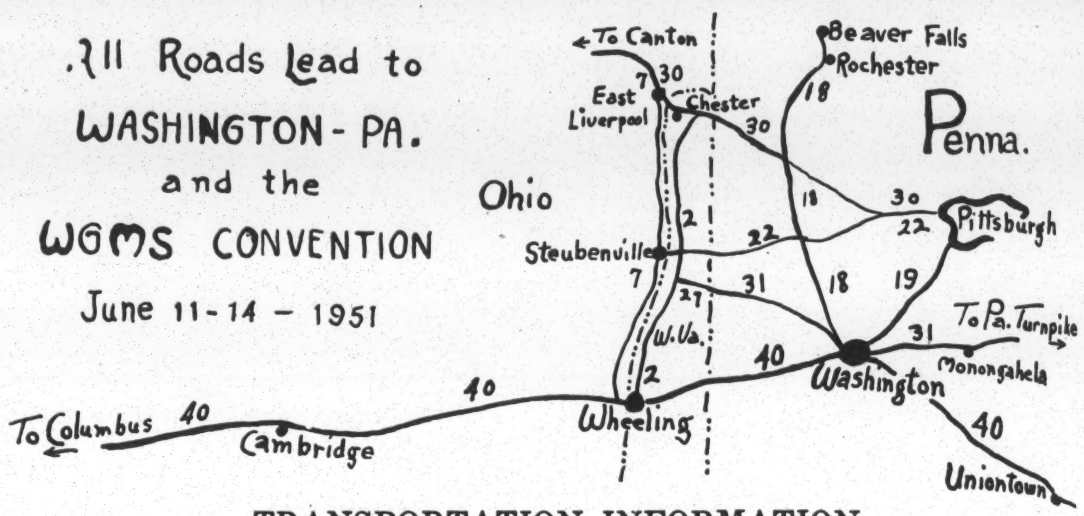
Visitors may attend the Convention at their own expense, provided that the Local Committee can arrange accommodations for them. A WGMS member who is not an official delegate can usually obtain delegate credentials from her presbyterial, if its quota is not filled.

A registration fee of $2 is required of all delegates and of full-time visitors who have room assignments. The money is used to defray the expenses incurred by the Local Committee for the Convention.

Edith L. McBane,
Recording Secretary of Board of Directors

TO ALL MAGAZINE SUBSCRIBERS

A number of March Magazines have been returned to us from post offices near and far away. Reasons: insufficient address; incorrect address (approximate street number is not acceptable); subscriber moved and did not notify us in time; subscriber had not even notified post office of changed address. Please save delay in receiving your Magazine, and extra postage for us, by notifying us when you contemplate change of address.



TRANSPORTATION INFORMATION

W. G. M. S. Convention
Washington, Pa. — June 11-14, 1951

The following information is the traveling rates over the Pennsylvania Railroad and the Blue Ridge Bus. The tax is included in each quotation.

To Pittsburgh, Pa. from	R.R. (Round Trip) Pullman Class	Berth (One Way) Lower	R.R. (Round Trip) Coach	Bus (R.T.)
Los Angeles	177.22	24.96	121.73	90.68
Spokane	156.57	21.68	111.84	82.74
Denver	115.29	14.49	81.88	60.89
Nampa	156.57	22.25	111.84	
Tulsa	87.11	12.08	58.94	
Chicago	45.83	4.72	28.29	17.71
St. Louis	58.59	6.56	36.92	23.12
Buffalo	26.22	4.03	17.48	11.50
New York	42.95	4.72	27.03	17.25
Philadelphia	34.67	4.03	22.66	15.35
Washington, D.C.	29.79	4.03	19.78	12.42
Cleveland	13.64	.92*	10.30	5.81
Columbus	19.85	4.03	14.95	
Boston	66.76	8.28	44.85	25.88

* Parlor Car Seat

There are frequent local buses (about 50 a day) from Pittsburgh to Washington. They leave from the Greyhound Bus Terminal which is opposite the Pennsylvania Station. Round Trip fare $1.55.

Railway street cars from Pittsburgh to Washington may be boarded at the Pennsylvania or the Pittsburgh & Lake Erie Railroad Stations.

—*Transportation Committee*

ENTERTAINMENT AT THE 1951 WGMS CONVENTION

Please consult your April Magazine (page 487) for the cost of meals and room for the WGMS Convention. All who plan to attend, note the instructions of Mrs. Elmer E. Ellifritz.

President's Page

CHRISTIAN HOMES

"Do you think there is anything in this room that identifies America as a Christian nation?" This thought-provoking question was addressed to me by a ministerial friend as we met in a bus station a few years ago. As I looked at the walls lined with pulp magazines, I had to agree that it seemed doubtful. We are relatively helpless in our efforts to change the reading habits of the great American public, but my friend's question raised one that I can answer. "Is there anything in my home that identifies it as a Christian home?" Since our interests are different we will choose different ways to honor Christ in our home.

1. It may be a picture. Some of the greatest pictures of the past and present deal with religious subjects. Any home would be more beautiful that contained a copy of The Light of the World, Sallman's Head of Christ, or similar pictures. Whatever school of art we follow there will be some religious pictures to appeal to us.

2. It may be in our record collection. Some of the most beautiful music in the world are the religious works of Handel and Bach. Some of us prefer less classical music, so choose from the wide variety of hymns and gospel songs sung by famous soloists or choruses.

3. It may be in our library. Here our selection is seemingly endless. There are the distinctly religious books: various translations of the Bible and Commentaries by the great Bible scholars. There are mission study books—tales of adventure seldom equaled in fiction. Then the ever-growing collection of fiction, such as *The Robe,* which depicts life in Bible times. Any or all of these books added to a library give it substance. As we are thinking of books, let us look at the binding of our Bible. That is a good gauge of how often it is used. Our home that is glorifying Christ will have a well-worn Bible.

Last, let us consider the people in the home. Their actions must be consistent with the art, music and literature that has been added. Let our even disposition and unselfish interest in all who enter the door, impress our visitors with the fact that we live what we profess.

"But every House where Love abides
And Friendship is a guest
Is surely home, and home sweet home;
For there the heart can rest."

Van Dyke

Isabelle K. Brittain
President of the WGMS Convention

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary,
904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

Give what you have; to someone it may be better than you dare to think.
—Longfellow

MANY HANDS GIVE THANK OFFERINGS

We want to commend some of the smaller missionary societies and Presbyterials for their fine faithfulness in giving to the Thank Offering. Sometimes we are likely to look at just the amount and if it is large feel that the Presbyterial or Society giving such a large amount is to be commended above those giving smaller amounts. Every gift is appreciated and it is according to our thankfulness and as God has prospered us that we give a Thank Offering.

As we look at reports from Societies and Presbyterials it is interesting to note the average gift per person to the Thank Offering. Take for instance one society which has increased its Thank Offering considerably in the last two or three years, namely Mt. Nebo in Allegheny Presbyterial. This society this year gave a Thank Offering of $225.00. According to their membership this was a gift per person of $7.26. This would mean a daily Thank Offering of a little more than two cents per day. There are very few of us but who could put by a Thank Offering of this amount each day. Many do of course give more than this amount each year and such giving is appreciated not only by those who administer these funds, but by those who receive benefit from them.

However, looking at the figures of this past year we find that the gift per person for our whole Church based on the membership of the missionary societies was between $4.80 and $4.85. If all our societies would average a gift per person such as the above society did our Thank Offering for 1951 would exceed the one of this year by $122,000.00. Of course there are many who are members of the Church and not members of the missionary society who give generously to the Thank Offering each year and every gift is truly appreciated. Let us see if we who are members of the missionary society cannot do better this year and raise the giving per person as suggested above. In so doing let us remember that it is a "love gift" over and above our regular giving through the year and does not take the place of such giving.

PLAN EARLY

We trust you read in the *March Magazine* the paragraph telling of the change in the Church year and how it would affect the Thank Offering. The important thing we must keep in mind is to plan early for the Thank Offering service. It means that you will have to order your supplies early as well as any information for your meetings previous to the In-gathering. Some may say that it will mean a drop in our giving because it is held earlier, but this should not be true for we have had the same blessings through the year and should express our thanks just as generously as in any other year.

PRAY REGULARLY

Prayer is truly a part of thanksgiving, just as thanksgiving is a part of any sincere prayer. We note in Paul's letters that he was always praying for his Christian friends and at the same time expressing his thanks for them and for their faithfulness to the gospel. Let us make this our prayer verse for the year, *Be anxious for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds*

through Christ Jesus. Philippians 4:6, 7). Find a good thankful psalm and sing it until it grips your heart. Make every day Thanksgiving Day.

GIVE DAILY

We only repeat again what we have suggested in the first of this article and what we have emphasized so many times concerning Thank Offering. God's blessings to us are daily, let us return our thanks to Him by laying aside a gift of thanks each day. The daily gift, the daily prayer of thanksgiving will show splendid results in our Thank Offering this fall.

NOTE: — Next month's magazine will carry the revised *Guides to the Goal* for Thank Offering. Watch for it and please note carefully any changes in dates and reports.

SENIOR LIFE MEMBERS, Continued
$25.00 Each

1097. Mrs. Carol Forsythe, Viola, Ill. By friends in the W. M. S.
1098. Mrs. Dorothy Spencer, Viola, Ill. By friends in the W. M. S.
1099. Mrs. J. B. Pressly, Ainsworth, La. By her daughter, Mrs. B. H. Rummel, Hanover, Ill.
1100. Mrs. B. J. Stewart, Davenport, Ia. By friends in the McClellan Heights W. M. S.
1101. Mrs. Edith Ninemire, Davenport, Ia. By friends in the McClellan Heights W. M. S.
1102. Mrs. Walter A. Bolte, Davenport, Iowa. By friends in the McClellan Heights W. M. S.
1103. Mrs. Alan Tichenor, Aledo, Ill. By friends.
1104. Mrs. Winslow Soseman, Aledo, Ill. By a friend.
1105. Mrs. Phoebe Speer, Hanover, Ill.
1106. Mrs. Inez Stripe, Little York, Ill. By friends in Cedar Creek W. M. S.
1107. Mrs. Gertrude Olson, Little York, Ill. By Mrs. Mary Wiley and Mrs. Ruth Winbigler.
1108. Mrs. Jessie Kennedy, Viola, Ill. By her husband, Mr. R. R. Kennedy.
1109. Mrs. A. L. Brokaw, Viola, Ill. By a special friend.
1110. Mrs. McCreight, Lyons, Kansas. By her son, Rev. C. L. McCreight.
1111. Mrs. Carrie Russell, Viola, Ill. By friends in the W. M. S.
1112. Miss Emma Thomas, Viola, Ill. By friends in the W. M. S.
1113. Miss Margaret Miles, Viola, Ill. By Mrs. Alice Unsworth.
1114. Mrs. Lillian Bell, Jetmore, Kansas. By her husband.
1115. Mrs. Wanda Hart, Palestine, Ill. By Uncle Jesse Turner.
1116. Mrs. A. J. McAfee, Houston, Ill. By Friends in the Missionary Society.
1117. Mrs. Edgar Wham, Cartter, Ill.
1118. Mrs. Jake Leuty, Centralia, Ill.
1119. Mrs. O. J. Krummenacher, St. Louis, Mo. By Dr. and Mrs. F. M. Blick.
1120. Mrs. Harry Lindsay, Coulterville, Ill. By friends in Tilden W. M. S.
1121. Mrs. Glen Dickey, Marissa, Ill. By friends in Tilden W. M. S.
1122. Mrs. Amanda Uhles, Coulterville, Ill.
1123. Mrs. Charles Stotts, Coulterville, Ill.
1124. Miss Virginia Quade, St. Louis, Mo. By parents, Mr. & Mrs. C. J. Quade.
1125. Mrs. W. O. Thomas, St. Louis, Mo. By her sister, Miss Virginia Quade.
1126. Mrs. Florence Jones, St. Louis, Mo. By Friends in Women's Association of Third Church, St. Louis.
1127. Mrs. Anna Heitman, St. Louis, Mo. By friends in Missionary Society of Second Church, St. Louis.
1128. Mrs. C. H. Downing, St. Louis, Mo. By friends in Missionary Society of Second Church, St. Louis.
1129. Mrs. Charles Waldrop, St. Louis, Mo. By her sister, Miss Minerva Campbell.
1130. Mrs. C. R. Johnson, Marissa, Ill. By friends in Marissa W. M. S.
1131. Mrs. Pearl Brown, Marissa, Ill. By the What-So-Ever S. S. Class.
1132. Miss Florence Mathews, Marissa, Ill. By her sister, Miss Clara Mathews.
1133. Miss Susie Dickey, Marissa, Ill. By a friend, Mrs. C. L. McCreight.
1134. Miss Ruth Huntley, Sparta, Ill.
1135. Mrs. Daryl Heil, Marissa, Ill. By friends in the Evelyn Cathcart Missionary Society.
1136. Mrs. Harold Beckley, Tilden, Ill.
1137. Mrs. Robert Craig, Tilden, Ill.
1138. Mrs. W. F. Weir, Sparta, Ill. By her husband, Dr. W. F. Weir.
1139. Mrs. Margaret Wilson, Sparta, Ill. By a member of the Sparta W. M. S.
1140. Mrs. R. M. Blackburn, Indianapolis, Ind. By friends and members of the W. M. S. of First U. P. Church, Indianapolis.
1141. Edith Simmons, Harrisville, Pa. By friends in the Grace Braham Circle.
1142. Gertrude Dyer, Harrisville, Pa. By friends.
1143. Ruth Patterson, Slippery Rock, Pa. By friends.
1144. Edith Garrett, Grove City Pa. By friends.

LIFE DIRECTORS (1951)
$300.00 Each

1. Miss Jennie McBurney, Canonsburg, Pa. By the Chartiers U. P. Church.
2. Mrs. Estella Bean Thompson, In Memoriam. Through legacy left to the Pittsburg, Kansas W. M. S. by her.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

"Work without a spiritual motive is just a weariness of the flesh."

The change of the United Presbyterian Church year to conform to the Calendar year makes a new schedule dates for WGMS reports, remittances and so forth necessary. The following revised *Important Dates to Remember* will be helpful in cooperating with your presbyterial missionary society and the WGMS. You may wish to clip this information from the Magazine for future reference, or you may send to the Literature Department of the WGMS, 209 Ninth St., Pittsburgh 22, Pa., for the leaflet *Important Dates to Remember.*

These dates are effective this year after April 1st:

JANUARY 1—New Church Year begins.

Names of delegates to the WGMS Convention should be reported to the Convention Secretary by the Presbyterial Recording Secretary.

A Presbyterial desiring help from the Isaiah 41:6 Fund should have sent its request to the Chairman of that Fund.

New Program Calendar developed in the Magazine is ready for use. (Available earlier).

New Prayer Cycle is ready for use.

JANUARY 10 — Final remittances from the Society Treasurer must reach the Presbyterial Treasurer.

Presbyterial Treasurer's books close.

Annual report of each Society Secretary must be returned to the proper Presbyterial Secretary.

JANUARY 20 — Final remittances from Presbyterial Treasurer must reach the WGMS Treasurer.

Annual report of each Presbyterial Secretary must reach the proper WGMS Secretary.

JUNE—Convention month.

NOVEMBER 15 — Thank Offering money from the Society Treasurer must reach the Presbyterial Treasurer.

DECEMBER 1—Thank Offering money from the Presbyterial Treasurer must reach the WGMS Treasurer.

Annual report blanks should be sent by each Presbyterial Secretary to the proper Society Secretaries.

DECEMBER 31—Church Year closes.

Society Treasurer's books close.

Much time and expense, as well as mental anguish, is saved if each one having responsibility carries out her part promptly.

THE ANGELUS

(*Continued from Page* 526)

At first her eyes saw the grass, sky, and dull brown earth and her thoughts turned in bitterness to her unfinished tasks, but gradually the witchery of the summer nights broke upon her. The grass assumed a deeper green and the trees stood out as sentinels along the hill top. Even when she turned and went back to the kitchen and took upon herself once more the accustomed tasks, her eyes still faintly glowed with the memory of what they had seen and a peace and quiet entered her soul.

"It do beat all," said Theron a month later to Helen Raymond who was again at the farm—it do beat all what's come over Hetty. She used ter be so sad like and fretted, and now she's calm and her eyes kind o' shine—'specially when she comes in from one o' them tramps out o' doors. She says it's because she has an 'Angelus!' " Helen smiled content.

"Moral behavior is thoughtful behavior."

Young Women . . Girls' Circles

MISS IDA B. LITTLE, Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Coie, Bible Women's Worker, Khartoum North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

"GETTING THE HABIT"

Man is a creature of habit, we are told. Experience and observation seem to confirm this. We are assured that they may be good or evil depending on the person involved. As to when habit begins, it is said that mere infants, hardly started on the journey of life, show a tendency to "getting into a rut." Hence we must decide that the home is fertile soil for good habits as well as for evil ones. Early and later companions contribute their share to help or hinder life's development. The strange thing is that one may keep on acquiring habits as life proceeds.

Conviction and the will help to make the good habit stable. Without these, one may start out bravely, but, like the weathercock, turn with the change of the wind. We have the story of a young man—the same might be said of a young woman—who received godly training in the home and he went through the community as a model of good habits. He was a nice person, doing as his parents had lived before him. The Sabbath found him in his place in the sanctuary, in Bible School and prayer-meeting. He seemed to have the habit. He entered college. He met young people from many homes and perhaps a variety of habits. The student observed what other students did on the Sabbath, so he absented himself from the different services, remaining in his room. This prevailed largely through the school year, but when vacation came, he fell back into his early habits. How high would you rate his loyalty to his parents, his church and God? True, he went to daily chapel—it was compulsory!

To really "get the habit", one must constantly be on the alert lest some siren win him away from the best. Another story where the evil one did his worst as long as possible. You who read this are aware of the need for strong conviction and the ability to stand when tempted to step aside and let someone else show you how outmoded your habits are! A young high school boy was invited with other students in to homes in the community. Apparently these homes thought the big things to do was to serve cocktails. This young man had not been accustomed to it. During his freshman and sophomore years, he stood firmly on his habit, withstanding all gibes successfully. Then in his junior year he thought, "Why should I stand out? It won't hurt me to take a drink now and again!" He yielded. It was not long before he drank more and more, and he became an alcoholic! Those were lost years. Parents of the students were responsible for wrecking a young life. But for the grace of God, he likely would have landed in the gutter, a common drunk! But Jesus came into his life. He was saved. This young man stood in a meeting and told his own story, a most effec-

tive testimony.

Good habits are worth fighting for. Much of our failure comes about when we let go the fine habits because conviction is spineless and will rather wobbly.

"Thank God that he has planned wisely, ordering that every good deed should prepare the way for further accomplishment."

NEWS FROM A SOCIETY

Mrs. Leland Miller writes of the Lyda Don Mission Circle in the Emsworth Church: "At the February meeting a guest night dinner was held. Miss Marjory Fidler, a member of the Co-education department of Pittsburgh-Xenia Seminary, gave an illustrated talk on interesting tours in Egypt and our mission work there. Miss Fidler had been a short-term teacher in Egypt.

"A project of interest to the society was that of making scrap-books, some of which were sent to the Indian Mission at Tama, Iowa, and others to the Children's ward in Columbia hospital."

Did your society ever think of sharing some of your triumphs with other societies through the pages of the *Missionary Magazine*? You may have done a splendid work, but how will other societies gain enthusiasm such as your society has enjoyed if you don't tell about it?

FAITHFUL CHRISTIAN LABORERS

(*Continued from Page* 522)

Thee I hope. Oh, let us pray. Pray, pray all. Pray also for me."

The alphabet, it has been said, has twenty-one consonants and only four vowels. To be heard you must use both. Christian work needs both. As we turn back the soil and trace the history of our faithful Christian laborers, we read on our Protestant role of fame the illustrious name of John Calvin, and a host of other mighty "vowels" of God. Tucked away, in the shadow of these great are multitudes of wives, sisters, friends, who like Idelette Calvin are the consonants without whom the alphabet of life would be incomplete.

It was Wordsworth, who immortalized these quiet great in his *Lucy* lyric in the words:

"A violet by a mossy stone
Half hidden from the eye!
Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me."

EUROPE: NEW STRONGHOLD OF EVANGELICAL CHRISTIANITY

(*Continued from Page* 537)

stitution of the United States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Everywhere, people are asking for a complete separation of church and state. We should encourage, by every legitimate means, the orderly changes in constitutions and governmental practices that will make religious freedom a reality.

In London a group of women emerged from a church and entered the bus I was riding. They proved to be from Wales and were attending a meeting of a missionary society. The bus had hardly started when they broke into a joyous hymn in their Welsh language. The conductor poked his head in and called out "Sing on, lydies! It sounds like me mother!"

All over Europe, the hearts of people are open to the gospel message. For evangelical Christians, it presents a challenge that must be answered.

"War is born in the mind of man, not in the heart of God."

Girls' Circle Program

By MRS. HERMAN W. KING,
34 Gallatin Ave., Buffalo, N. Y.

PROGRAM FOR JUNE

We are constantly concerned with the problems of Europe—that is, the political problems! This month's study raises for us a question upon which we are not so well informed: What is the status of Christianity in this critical part of the world?

Plan your meeting as a panel discussion, with a leader and three other girls each of whom has studied one of the three leading articles in this magazine.

Europe was the homeland of the ancestors of most of us. Going around the group, the leader might ask each girl what nationality is indicated by her family name. Somewhere in the pages of history is the story of how Christianity came to each of these countries and the other nations of Europe. *Christian World Facts* for 1951 asks the question: "Who brought you the gospel? It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman who made the missionary conquest of Scotland. No matter where one's ancestors lived, they received the gospel at the hand of an alien race. And yet, there are some who say they do not believe in missions!"

Proceed with the articles, either having the girls summarize them or questioning them as "experts" (give them the questions beforehand). If you can, draw your audience into the discussion.

A Game to Play

In conspiracy with your hostess, plan an indoor scavenger hunt. Place about the room articles suggestive of European countries: e.g., raw macaroni (Italy), perfume (France), cheese (Switerland), Burns' poems (Scotland). Provide the girls with pencil and paper and see who can complete the list first.

Gifts to Give

Perhaps someone in your church corresponds with a German Christian family and might suggest some small thing you could do for them. An assortment of sewing aids (needles, pins, thread, snaps, etc.) would be welcome, according to a friend of the writer who has relatives there.

You might slip a gift into a letter to your Missionary of the Year. Teachers can use packages of cute little stickers (animals, flowers, etc.) to be had at stationery stores. Bright hankies you send may be given as awards to girls in whose lives pretty things are very rare.

Prayer Cycle

Don't forget to pray for any special needs mentioned in the news items in this magazine.

You will find great help in your prayers for missions in the *Prayer Letter* published by the Board of Foreign Missions. If you wish to receive it, send your request to Dr. E. E. Grice, 600 Schaff Building, 1505 Race St., Philadelphia 2, Pa. It not only itemizes things for which to pray but also points out answered prayers for which to give thanks.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Where children are, there is the golden age. —*Novalis*

AN AMAZING TALK WITH TEN DIMES

(*An adaptation from an article by Dr. Lowell R. Ditzen in a recent issue of the "Earnest Worker."*)

By MRS. HERMAN KING, Buffalo, New York

(Minister is working at his desk. Knocks are heard at the door.)

Minister: Now who can that be? I'm right in the middle of writing a sermon, too. (*More knocks.*) Well, I'll have to stop, I guess. Come in! (*The Dimes enter.*)

Minister: Well, well! There are some funny looking people who come here, but you are the oddest I have ever seen.

Dime 1: We would be very glad to have a talk with you.

Minister: Dimes that talk! Amazing! Tell me, Dimes, where did you come from? (*Dimes laugh.*)

Dime 2: That's a big secret. But we want to tell you *where we've been* first of all and then maybe we'll tell you where we come from.

Minister: Oh, you've been travelling a bit?

Dime 3: Travelling? I should say so. I've been over in the South Sudan—do you know where that is? I've helped the nurse, Miss Ewing, take care of sore eyes and hand out pills, and oh my! the sick people I've seen.

Dime 4: I've been there, too, and I've ridden in "Junior", the station wagon, when it was taking sick people to the clinic.

Dime 5: Have you ever been to Arizona? We have some fine missionaries out there and I helped buy a jeep so they could travel through the desert and teach the Navajos. Do you know there are people in our country who haven't heard about Jesus?

Dime 6: Did you know there are people in Egypt who learn to read and then don't have any books or papers to read? I've been riding in the Bookmobile taking good books to the village people.

Dime 7: I'll bet you didn't bounce around the way I did riding in the mountains of Ethiopia! I went in the jeep with the Russells—What a life those folks lead!

Dime 8: All missionaries are hard-working people, I guess. I was with Dr. Reba at the Sialkot Hospital in Pakistan, and what busy days those were! But it was wonderful to see the children, who came in so very sick, lovingly cared for and sent home well.

Dime 9: Well, I'm telling you I've had quite a job sailing the *Ibis* up and down the Nile so the missionaries can visit the little villages.

Dime 10: Huh! That wasn't half as hard as what I did—pushing the Delta car!

Minister: It sounds to me as though you had all been doing important things. But polite people don't argue with each other.

Dime 9: You're right, I apologize.

Dime 10: I'm sorry.

Dime 1: I haven't been very far, but what fun I had—taking movie projectors to school children in Kentucky.

Dime 2: I know how you feel. I took projectors to Negro boys and girls.

Minister: I am simply amazed to think that dimes could do all this! Now tell me—where *did* you come from? (*Dimes laugh.*)

Dime 1: That's what's so funny. We came from right here. That's the secret. We are the dimes the boys and girls of your Junior Missionary Society gave to the Junior Special.

Minister: You mean those boys and girls that meet every week after school? So that's where you came from! Well, I thought dimes weren't important any more, but I see now if you have enough of them they will do great things. Is there anything I can do to help you?

Dime 2: Yes, there is. Will you please tell the Juniors of your church what we have told you? And please tell them, too, to save more dimes for the Junior Special.

Dime 1: You know what? If there were more Juniors there would be even more dimes to go into all the world and tell people about Jesus!

Minister: More Juniors needed! I will put that into my next sermon. And thank you for the sermon you have preached to me today.

All: Goodbye!

Freedom in a democracy is the glory of the state therefore, only in a democracy will the free man of nature deign to dwell. —*Plato*

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

A FORMER WORKER WELCOMED BACK

Miss Dorothy Partington, who resigned three years ago as missionary at the Westland, Pa., mission, having expressed a desire to take up the work again has been appointed by the Board to assume her old position. She is warmly welcomed back by the people of Westland for she was loved by the community as well as by the members of the church. She did fine work while there and the Board is glad to have her as one of its workers again. During the past year she has been doing mission work in Kentucky and enjoyed it but she says, "It is like getting back home to return to the mission at Westland."

At this time the Board desires to express appreciation for the service of Miss Elsie Cowden, a member of the near-by Venice church, who has had charge of the Sabbath School since Miss Partington left. Out of her busy life as a teacher in the public schools she has given a great deal of time in volunteer work there. In addition to her work in the Sabbath School she taught a Communicants' class for six weeks preceding Easter and had nine young people ready to be received into the church on Easter Sabbath. Mr. Charles Southwell has served as minister during the past year, holding services each Sabbath. To all who have helped to maintain the work during the past three years the Board is grateful.

COLORADO SPRINGS, COLORADO

This Easter season finds everyone here very busy planning for the services of the day. Several people are uniting with the church on Easter at the morning service. In the evening we are having a special service with a film as the high light of the evening.

Soon after Easter a new section of our city will be canvassed door to door. I trust that you readers will pray for this work that many hearts may be opened that Christ may enter in.

The Lord truly has been blessing the work here. We have been much encouraged and know that even greater things are in store as we enter the new church year.

Esther M. Jones

LYNDHURST, NEW JERSEY

My work so far here at Lyndhurst is d i f f e r e n t from that in other churches I have worked in as I am visiting the folks who send their children to Sunday School, but do not come themselves. Also am visiting the active members of the church as well as the inactive ones. I have enjoyed the calling on these homes for it is different from the "cold calling" one does when you are taking the survey of the community. In this type of calling one has some information concerning the family you are going to visit; therefore you have more opportunity to witness to them about Christ.

We covet your prayers for the folks whom we have contacted who are not interested in the Gospel. Please continue to pray that the Gospel tracts we leave in each home will be a means of bringing a number to know Christ as their personal Saviour. We can only plant the seed; God is the only one who can save them. May each one of us be faithful in telling others the Good News of Salvation.

Jean Dickey

Whatever makes men good Christians makes them good citizens. —*Daniel Webster*

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

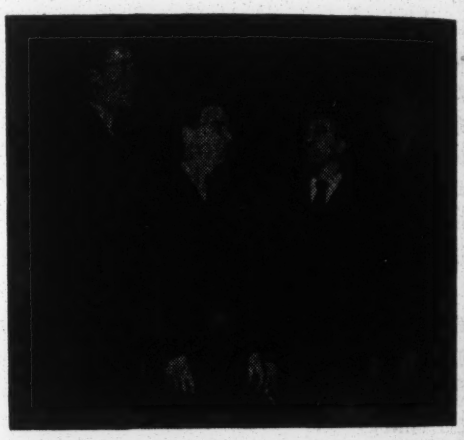
Are you planning to attend the WGMS in Washington, Pa., June 1951? If so, we hope that you will meet these representatives of our Negro Department.

Mrs. Mayme L. Smith teaches third grade at Camden. She received her education at Miller's Ferry, Knoxville College, and Alabama State Teachers' College. She taught at Miller's Ferry and at Prairie and has been on the faculty at Camden since the fall of 1930. She has reared a "United Presbyterian family" of nine, and has still found time to be active in the church and serve as president of the missionary society. Mrs. Smith was the first person to sponsor a daily vacation Bible school in Camden. Her husband is a prosperous landowner and farmer of the community. All nine of their children attended college; with the exception of one, all are college graduates. Mrs. Smith was a close friend of Tillie Johnson, wife of Prof. C. H. Johnson of Miller's Ferry in the early days.

Mr. H. W. McKeldin is Assistant Principal at Camden Academy. With his wife and two children he lives on the campus and enters into the life of the students there. He is a graduate of Camden Academy and Knoxville College. His resourcefulness and ability to see things to be done and to do them were manifested in his wise management of the Vacation Bible School last summer during the absence of Mr. Peters, the Principal. Mr. McKeldin will speak at the Convention on Wednesday evening.

Miss Eva Thomas is finishing her second year as Bible teacher in Henderson Institute in North Carolina. A graduate in Religious Education, she has taken further courses at Shaw University in Raleigh, N. C. She has sponsored a Bible Club in the high school and has been active in counselling and working with youth groups in the local church.

Mr. William T. Peters, Jr., will be at the convention if possible. The son of Mr. and Mrs. Wm. T. Peters of Prairie, he is completing his second year in Pittsburgh-Xenia Seminary. Mr. Peters has made a place for himself not only in the Seminary with the student body and in the hearts of the faculty members, but also among U.P. churches of the entire area. He is a graduate of the mission school at Miller's Ferry and of Knoxville College. His college career was interrupted by World War II, from which service he was released with the rank of First Lieutenant. His summer training in field work may be at some distance from the convention city, but if he is within reach, he will be present to sing for us on Wednesday evening. Mr. Peters is a member of the Seminary Quartet and is also in great demand as a soloist.



The Seminary Quartet. From left to right: David Campbell, Kenneth Nolin, William T. Peters, David Birch.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa.

The reward of one duty is the power to perform another.
—Eliot

AMERICAN INDIAN DELEGATES TO WGMS CONVENTION

Rev. and Mrs. Louis J. Mitchell

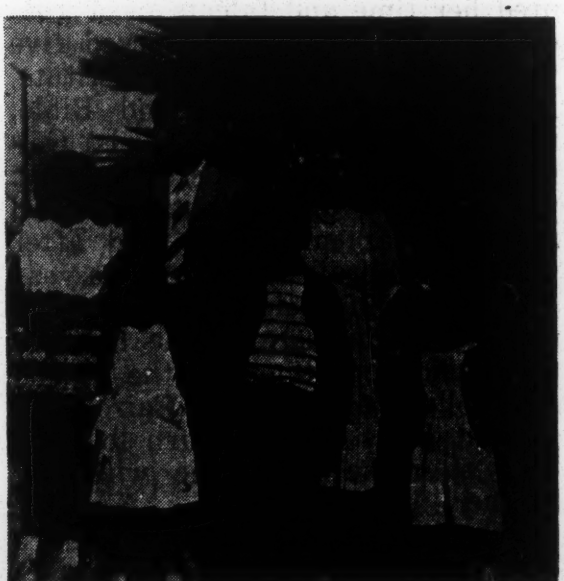
We have watched with interest the path which Rev. and Mrs. Mitchell have followed in carrying out God's will that they might be of great service to their own people. Earlier in their lives the Mitchells showed a sincere love and devotion for their Lord through willing and active participation in the work of the Mesquakie United Presbyterian American Indian Mission of Tama, Iowa. In 1942 when the Mesquakie Church was organized, Louis Mitchell was ordained an elder.

Although the Mitchells felt deeply the great need for Christian service among their own and had in their hearts the burning desire to bring their people to the knowledge of Christ, yet they realized their own lack of preparation for such a task. The Rev. and Mrs. Fred Patterson, former missionaries at Tama were used wonderfully by God in directing the Christian training of this promising young Christian worker and his wife. In September of 1945 Mr. and Mrs. Mitchell and family left for Phoenix, Arizona, where they started preparation for Christian service at Cook Christian Training School. This interdenominational American Indian School provides special training for Indian Christian leadership. Mrs. Mitchell took what work she could as time permitted and Mr. Mitchell graduated from Cook Christian Training School in May, 1949. In further preparation for the ministry and possible ordination, Mr. Mitchell carried on his theological study during the summer months at Winona Lake School of Theology.

The opportunity for actual Christian service among their own people opened up naturally for the Mitchells in the possibility of taking over the work at Tama from which the Pattersons had gone to answer an urgent call to Christian service among the Navajo Indians. Mr. Mitchell, realizing the sacredness of the call he received to the Mesquakie Church, the great importance of the work, and his own inexperience, hesitated in making a decision. After careful deliberation and prayer and in a most humble, sincere and unselfish attitude he accepted what seemed to be God's will for them and pledged that through God's grace and guidance they would go forth to the best of their ability to do His will. In August, 1949, the Mitchells took over the work of the Mesquakie United Presbyterian Church.

General Assembly approved the ordination of Mr. Louis Mitchell upon completion of his theological work at

(*Continued on Page* 573)



Rev. and Mrs. Louis J. Mitchell and their family. A sixth child, Roberta Lee, aged one year, does not appear on the picture.

"Those whom God appoints to any service, He anoints for it."

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

Miss M. Stella Robertson

CLOSING THEIR MISSION SERVICE

The Egypt Mission will lose two faithful members at the close of the present school term. It will be hard to leave the work so dear to their hearts, but both have earned a good rest and a less hurried and exacting life.

Miss Lucy Lightowler

Miss M. Stella Robertson came to Egypt from her home in Scotland in August, 1910; her short-term appointment came through her aunt, our greatly loved Miss Anna A. Milligan, then Educational Secretary of the Board of Foreign Missions. Mrs. Robertson came the same year to be near her daughter, the Mission made her welcome as a volunteer worker, and through the years she contributed her time and talents most generously. Miss Robertson served five years at Pressly Memorial Institute, Assiut, teaching Music and Bible, then later four years in Girls' College, Cairo. In 1921 Miss Robertson was appointed by the Women's Board as a regular missionary and after study at Biblical Seminary for a year she went to the field in 1922 and has served continuously as the head of the Music Department of the American College for Girls in Cairo. Her present plans are to return to Scotland to make her home with her brother.

Miss Lucy Lightowler had been a Y. W. C. A. secretary for five years when she heard the call for service in Egypt. She was appointed by the Women's Board in 1921, and thirty years of her life have been spent in service in Egypt, most of the time in Fowler Children's Home in Cairo. It is hard to hear the children say: "Mommie, do stay with us"; tears come and the heart aches at the thought of parting from these who are so dear to her. Miss Lightowler will return to her home and family in Philadelphia this summer.

DR. MASSEY HOME

From Dr. Reba C. Hunsberger of Memorial Hospital, Sialkot, Pakistan, comes the news of Dr. Mabel Rose Massey's return to her beloved home and her work there. "Dr. Massey arrived yesterday! (Written on February 18) I went to Wazirabad, 28 miles away, where she had to change trains and met her with a station wagon. We brought her and the packages she had with her (18 in all) back in the car to Sialkot where she had a royal welcome. Many people came yesterday to call all during the afternoon and evening. She is staying here in my bungalow at present, but I think she wants to do her own housekeeping and use the nice refrigerator she brought with her. Her

packages got through very nicely and she brought everything with her on the train, the large packages in the baggage car. All came through safely and arrived here with her the same day. I am so thankful to our Lord for bringing her back safely and so happily. People at home were certainly good to her."

This is the news from Dr. Hunsberger concerning Dr. Massey's arrival and was written hurriedly the day following. We shall be having more details from Dr. Massey herself later. An interesting letter written en route came telling of her last-minute packing and re-packing of many boxes and packages. Miss Laura Krause, Dr. Hunsberger's cousin who lives in Norristown, Pa., gave generously of herself and her home during those busy days. Dr. Massey wrote of her: "I am indeed very grateful to Miss Laura Krause. If it had not been for her continuing and unstinted hospitality and complete unselfishness in giving over so much space in her lovely home to my mounds of packages, I could never have done the sorting and repacking of my 99 packages. She helped me day and night to get ready for January 12."

The *Steel King* carried only ten other passengers and Dr. Massey had a roomy two-berth cabin to herself. There were three young Muslims going to Pakistan, three archaeologists going to South Arabia, (one of whom was a very fine young Christian surgeon, with whom she discussed different surgical techniques and cases) and four missionaries. In her cabin were letters, telegrams and small packages and a bouquet of beautiful red roses. These brought tears of joy and sorrow to her, for it was not easy to leave her new American sisters and friends.

The first ten or twelve days were spent in bed in her cabin, she was tired and exhausted, but after entering the Mediterranean it was better, she became adjusted to the motion of the boat, got acquainted with the other passengers and "found life became interesting once again." A stop at Alexandria, at Beirut, at Jedda harbor allowed them to go ashore for a short time. She wrote: "How very delighted I was to have set foot on *Arabian Soil*, the land of my ancestors, just fifty miles from Mecca. . . . Last year there were 13,000 pilgrims who came by air from Egypt, India and Ethiopia.

"As we approach the shores of Pakistan, I am praising the Lord for letting me have this wonderful opportunity. I am also deeply grateful to Him for blessing me so richly with many American Christian sisters and friends who have supported me with their prayers. I pray that I may be worthy to carry on His and my work among the women of Pakistan."

INTERESTING ITEMS

Miss Betsy Fleming of Qila Sheikhupura in camp at Langowal wrote: "Moving days were hard, and especially one day when it took six hours and forty-five minutes to go seventeen miles over bad roads. I stopped to talk to a group of Muslim women, they came to see our tents and the Milne's trailer. This always gives an opportunity for Gospel messages.

"I give out medicine to many of the women and children. One woman brought her nine-months-old baby who had stomach trouble. I asked what she gave the baby, and she replied 'More than a tablespoonful of clarified butter every day.' I suggested that she give the baby cereal instead of butter and she said: 'Oh, I can give that, but I did not know.' Another woman when questioned told me: 'I give my baby salt and pepper (red pepper) for that is what the faqir told me to give the baby.' Poor ignorant folks, how they suffer!"

* * *

One of our teachers who has long been a professing Christian, but not baptized, made her application to the

Government a few weeks ago to change her religious status. Two days ago she was called to the office of the District Commissioner (English). The Sudanese Muslim, who was called in to question her, said at the end of a short interview: "Her face shows she is a Christian and she is wearing a cross; she might as well go ahead." With no more red tape she was handed a letter saying she had met the requirements of the law and there were no local obstructions to her taking formal steps to become a Christian.

* * *

"Special services recently have brought blessings to our churches," Miss E. Verna Pillow of Omdurman, North Sudan writes in her newsletter. Rev. Tanios Zukhari from Egypt came to visit the various congregations with the express purpose of deepening the spiritual life of the members. He is a real man of God and was an inspiration. Last Friday, World Day of Prayer services were held in two places. In the Khartoum church women from the tri-city area gathered and were led by one of the Khartoum North school teachers. The whole service was in Arabic. In Gedaref Mrs. Walker led the cosmopolitan group of Christian women there and got many to participate. Greek, Armenian and Arabic languages were used so that all could take part. Today we are to attend the annual unity service held in Khartoum Anglican Cathedral. This meeting purposes to help draw together in a Christian fellowship seven different Christian persuasions — Armenian Orthodox, Coptic Orthodox, Evangelical Church of Egypt and the Sudan, Greek Orthodox, Church of Scotland, The Free Churches, and Anglican Church."

* * *

Miss Jane Lamont of Pathankot, India, loves flowers and delights to share them. "Our world is beautiful about us these days. The peach, pear, plum trees are in flower and the citrus fruit trees are beginning to bloom. Our annuals are out, and our lovely sweet peas and English violets.

"We at last succeeded in getting water tapped into the Elliott Dispensary Compound. Imagine a dispensary without running water! I know that nearly every one before me has tried as I have to get it, but we are thankful now that we have it.

"I have many friends in the city because of my contact with them in the dispensary. The other day I went to one home for tea. The mother wanted me to meet her family. Her husband poured tea and two grown sons served the nice things their mother made. We had a delightful time. I left a portion of God's Word with them to read. They were Hindus and ate with me, even served hard-boiled eggs. We see and hear very little of caste now since the Moslems left here. There are many interested Hindus and Sikhs around us."

* * *

Dr. Harriet Davies, formerly of Pakistan, who served so graciously for a time in Sialkot Hospital when Dr. Hunsberger was on leave from the hospital, visited Miss Mary J. Campbell in Santa Ana, California and talked over old times and exchanged news of mutual friends. She was delighted to know Miss Campbell's eyes were improving and she was able to read a bit, the first after two years. Dr. Davies is now retired and living in Redlands, California (1603 Laurel Avenue) and she wants to subscribe to our Magazine so that she can read about her friends in Pakistan.

* * *

In compiling a report of statistics Miss Margaret Murdoch received this report: "You can get an idea of what district work does to one's clothes: 2 bicycle tires, the finish of 3 pairs of partly worn shoes, the back of the skirt of several dresses and petticoats (from bicycle seat), millions of holes in stockings, but with no columns for these items, I'll leave them out."

GOREI, ETHIOPIA

I am having good-sized clinics now, and I am kept quite busy. The baby clinics are better now and we are getting some of the Mohammedan mothers to come. Yesterday we gave them mashed potatoes and you should have seen the children eat. Most of them wanted seconds, and, of course, there was none left.

We have a lot of eye cases now. It is difficult to get them to come after their eyes feel a little better, so after two or three treatments they stop coming.

Ruth C. Beatty, R.N.

MY GREAT DESIRE

I suppose if I were to say the one thing that weighs most on my mind these days it would be the desire that the folks at home, who love the Lord, would enter into a greater, more consecrated effort in believing prayer for this place. I was pleased to get a letter from the Prayer Secretary of a Presbyterial. I've been given to them to pray for, and her letter evidenced something of understanding what this business of missions and prayer is all about. I wrote to her very plainly and frankly as to the terrific responsibility there is upon the Church of Christ to uphold those who face the enemy in prayer. It is far more than asking God to bless the missionaries, it means interceding in a costly battle.

It seems to me that if the Church were laying hold on God for specific spiritual victories, as in a drive against the enemy, they would be asking us plenty of questions as to whether God ever answered their prayers. How we follow the army's advance or retreat in Korea, but where is that vital interest of the Church, where is the evidence of God's answering of their prayers? I write this only because I think there is a great need for an awakening to the need of the hour.

Eleanor C. Vandevort

OUR FELLOWSHIP

Some months ago you put a little article in the Magazine urging the women to write to their missionaries. My heart said "Amen" to it all, but I wondered at the time if they would know what to write to us about. I had an experience yesterday that answered the question for me, and I would like to share it with you. Coming home from my village service I was feeling low and discouraged because the response was poor. I was good and lonely and spiritually down in the dumps, when I came home to find that a small mail had come in. My letter was from one of my former college professors and in it she shared some spiritual experiences she had been having and told how the Lord had been working in some hearts. It thrilled me through and through and lifted me right out of the spiritual depression to hear about those things and to share in them vicariously.

Write another article and ask the women to share their spiritual blessings with us. How we would love to share a few with them some Sabbath morning or to fellowship with them at a week-day prayer meeting! We can share those blessings with them if they will write to us. The spiritual blessings of being a foreign missionary are marvelous and I wouldn't trade them for anything, but we do miss the blessing of the fellowship with God's people which you have at home.

Joan Yilek,
Akobo, A. E. Sudan

WHICH SHALL IT BE?

The question as to whether we should hold on to the work in India or withdraw and put all our forces in Pakistan is still undecided. But the Mission took action last Annual Meeting, after some hours of deliberation and discussion, that looks forward to withdrawal unless the Board of Foreign Missions and the

Church at home will answer the Mission's appeal for more missionaries. If the India-Pakistan Mission is limited to 20 Foreign Board missionaries, which the Board has informed us will be our allotment, then we get only one for India, and the Mission agreed we should have at least two. Unless the Board can give one or two additional and earmark them for India, it looks as though the alternative proposed would have to go into effect, "that we seek a working plan of amalgamating our work with that of some other Mission group so that within five years we will be able to withdraw our missionary personnel."

We on this side, and many on the Pakistan side too, are praying that the Church will listen to the appeal from Gurdaspur Presbytery and the one from the Mission and will do something about it. It seems tragic to think even of withdrawing. Our High School here is serving a number of mission areas, and in both the High School and the Training School we feel we are making a very worthwhile contribution to Christian education even though we may not have as many of our own Mission children as we had before. The Training School in connection with the High School is definitely a Union Mission project. Won't you join your prayers with ours that the U. P. Church may hold on to its Mission work in India?

Vida J. Graham,
Pathankot, India

EARLY TRAINING

Paul paid a beautiful tribute: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded in thee also." He struck a very sensitive chord in our missionary work. It is a joy to hear of a succession of faith in the family, and in our W.G.M.S. there are happy examples of grandmother, daughter and granddaughter who have each carried on the work faithfully and well. In a recent letter the mother of one of our missionaries wrote: "I have always been interested in Missions, but to have one's hopes and desires gratified by having one's own child serving the Master there is a real thrill and brings one closer to the work." She gave a lovely daughter and the Lord is enriching her life and blessing the daughter in His service.

For each candidate for foreign missionary service, there is a file of confidential papers prepared by her and her references and kept in the Board's office. These papers are revealing, and it would warm your heart to read the many tributes to "Mother." Her example, her encouragement, her prayers have sent many a girl to "Go-Tell." A recent candidate wrote of daily worship at the family altar, and its challenge to her to enter Christian service. Would that more women had such a heritage!

One of our faithful missionaries told of her first desire to be a missionary. Miss Emma Dean Anderson was to speak at her grandmother's missionary meeting. The little six-year-old wanted to go, too. The little one sat listening intently, and as she skipped along home holding grandmother's hand, they talked of the meeting. In answer to grandmother's question: "What do you want to do when you grow up?" she said: "I want to be a missionary like Miss Anderson." Today she is serving the Lord overseas. Were you one of the avid readers of Miss Emma Dean Anderson's letters in the "Youths' Evangelist"? Didn't you feel as you read the letter each Sabbath that she wrote it just for you? We loved her and her stories of Punjabi people and agreed with her that: "My heart's desire and prayer to God for India is, that they might be saved."

Some Churches have no Junior Missionary Society and others have

no trained, willing leadership for the little ones. It is a joy to have a Junior Life Member ask for missionary appointment; the seed was sown, the fruit comes in time. Little ones are so responsive, so natural and sincere. One little Junior wanted to give her bed to the Baby Jesus when she heard He was laid in a manger. The sweet little prayers of the Juniors for the flood sufferers, the homeless and hungry and sick, for the children who do not know God loves them, their willing offerings — all spring from sincere little hearts. Tommy's weekly allowance was forty cents, his tithe four cents, but he said: "I think that would be pretty cheap to give the Lord only four cents!"

Calls come from every Mission field, the needs are great for regular missionaries and short-termers to serve the Lord in our Churches, our Homeland and Overseas. The call comes to all of us women—devoted grandmothers, faithful mothers, fond aunties, big sisters—of our Churches and missionary societies to train and encourage those in the home, the Sabbath School, the Junior and Young Women's societies, and the Young People's groups. God is calling us all for service. Miss Ray Huffman aptly said: "There are several ways to spell 'go': I spelled it 'Go, and I went,' but we all can spell it: GIVE, SEND, PRAY."

SOME NEW NAMES

There have been some changes in our W.G.M.S. personnel: on January 12, Miss Alice R. Gabel of the North Sudan became Mrs. Robert D. Mabbs, wife of a short-term teacher in the University of Cairo; and on March 31, Miss Mildred P. Heasty of our Egypt Mission became Mrs. Judson W. Allen, whose husband is a Foreign Board missionary in Cairo. Miss Carolyn E. Brewer's engagement to Mr. Robin Cuany of the Cotton Growing Corporation in the Sudan has been announced and this wedding will be in July. The Women's Board has sent best wishes to these young women for the establishment of new Christian homes.

The soul is great who, having roamed afar,
Can still enjoy the small and homely things.
But greater he who, knowing nearby scenes,
Can lift his eyes and scan far happenings;
For in his heart he knows himself a part
Of all within his own proximity
Yet can project himself into the heart
Of that strange Universal symmetry.

—Mary E. Laugesen.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss Mary T. Anderson, R.N., 1948 — Assiut
Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Marjorie J. Dye, 1950 — Cairo
Miss Lois R. Ellifritz, 1950 — Cairo
Miss Lois M. Finney, 1948 — Cairo
Miss Margaret Gettemy, 1949 — Tanta
Miss Faith E. Hamilton, 1948 — Cairo
Miss Louisa G. Hines, R.N., 1949 — Tanta
Miss Elizabeth Hopkins, 1949 — Cairo
Miss Rosella M. Hutchison, M.N., 1951 — Tanta
Miss Marian L. Jamieson, 1948 — Assiut
Miss Helen V. Kirkness, R.N., 1947 — Tanta
Miss Mattie Mae Klingaman, 1949 — Cairo
Miss Mary L. Markley, 1948 — Cairo
Miss Shirley A. Moss, 1948 — Tanta
Miss Joan Murdock, R.N., 1949 — Assiut
Mrs. May L. Podbreger, R.N., 1949 — Tanta
Miss Ruth N. Purdy, 1949 — Assiut
Miss Mary E. Reed, 1948 — Assiut
Miss Norma Lee Squires, 1948 — Cairo
Miss Edith M. Vorhis, 1949 — Cairo
Miss Marjorie M. Walker, 1950 — Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 — Khartoum North
Miss Beverly J. Day, 1950 — Atbara
Miss Marian C. Davidson, R.N., 1950 — Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

The name of Jesus is not so much written as plowed into the history of the world.
—Emerson

CORRECTIONS:

Price Change: *Mission to America* by Douglass—(adult study). Paper, now $1.25; Cloth, now $2.00.

Substitution: *Adventures of Service* by Gill and Pullen (see *April Magazine* for description) or Two Eagle Books constitute the substitute for *Two Words*, the Teen Age (General) book which had to be withdrawn from the Reading Course.

1951 Bookmark Reading Course lists are now available for free distribution.

Forward Through the Ages by Basil Mathews. 288 pages. Paper $1.50; cloth $2.75. (Title stated erroneously in this department in *March Magazine* as *Christianity Through the Ages*).

This is *not* a Reading Course book. It is recommended as "an overall book to supplement this year's Program Calendar studies", but it deserves much more attention. Basil Mathews has given us many splendid mission books in the past and this one is no exception. It is not just one more history of the spread of Christianity although naturally the historical facts and dates are by no means bypassed, but it is primarily a story to be read, and a fascinating one. Here is the first sentence of the preface: "The most amazing true story of all time is the expansion of the tiny group of followers of a crucified village Carpenter into a world-wide fellowship vaster in numbers that any other one group of any kind in all history." In the book proper, Chapter 1, one is plunged immediately into the story: "One day in A. D. 55, Nero, the eighteen-year-old Emperor of the Roman Empire, invited his young relative and possible rival to the throne, Prince Britannicus, to a feast in Rome." It does not, on the other hand "talk down" to its readers but is entirely adequate in its appeal to adults and youth. The clever drawings at the beginning of the chapters are artistic, as well as symbolic of the contents that follow. Nine full-page pictorial maps show "The First Missionary Journeys", "The Early Outreach of the Church", "The Growth of the Eastern Churches", etc.

The five main divisions are as follows: The First Five Hundred Years; The Church's Struggle for Survival—500-1492; Into All the World—1492-1800; Age of the Pioneers—1800-1914; A World-Wide Fellowship—1910-1950. It is a book you will keep for reference and to reread for enjoyment.

PROGRAM SUGGESTIONS FOR JUNE—STUDY OF EUROPE

Books from Reading Course on Martin Luther: *Here I Stand* and *Monk In Armour*.

Forward Through the Ages—Chapters 4 through 10 and part of 11.

1951 *Officers' Packet* is now ready. Some sheets have been reprinted; others in which former dates still appear may be corrected from the accompanying sheet, *Important Dates To Remember*.

BE SURE YOU HAVE:

The *Assembly Assigned* booklet—10¢, and the two new maps of our foreign fields in Africa and Pakistan—each, $1.35.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
2901 Pioneer Ave., Pittsburgh 26, Pa.

The Seven Wise Men engraved on the Temple of Apollo at Delphi: "Meden Agan" — Nothing in excess. The eighth man adds, "and some things, not at all."

A NEW FILM NOW AVAILABLE IN TECHNICOLOR

Public Enemy Number 1 is the title of this newest 2-reel, 16mm., sound film, purchased by this Department and made available to you through our denominational Audio-Visual Dept., 209 Ninth St., Pittsburgh 22, Pa. It is an attractive picture with beautiful scenic effects. It will appeal to young people, as well as to adults, for it depicts a fishing jaunt taken by a physician and his two sons, "clean-cut" American boys, one in high school and one in college. Because of a recent liquor-caused escapade in which the elder boy was picked up by the police, the father takes this opportunity to explain the effects of beverage alcohol and develop in them a sense of their responsibility for disseminating such information among their friends who do not realize the potential tragedy in the drink habit. Much of this information is given against the swiftly moving background of lovely scenery in technicolor as they drive along to their destination and later make the return trip.

We highly recommend this picture for all ages. Showing time, approximately 30 minutes. Cost, $1.00, if picked up and $2.00, if mailed.

ALASKA, LIQUOR, AND THE RADIO

By J. EARL JACKMAN

The Alaska Broadcasting Company began to advertise hard liquor over seven stations in the largest communities of Alaska during September. The five-a-week, fifteen-minute sports program for twenty-six weeks was sold to the Schenley Liquor Corporation for the reported price of $45,000 a week. A similar program was purchased by the same company on the Hawaiian network. This is rated as an experiment. If it produces larger sales and does "not arouse a significant amount of adverse public reaction" the next step will be to purchase similar program on nationwide networks in the States. Thus far this has not happened in the States because of public opinion. The experiment is being tried in the two territories which are before the Congress of the United States waiting for action on statehood.

$15 Per Person

In Alaska already the liquor business is at the top of the list of all businesses in dollar volume, and the situation is notorious. A few years ago it was computed that the consumption of alcoholic liquors was fifteen dollars a week for every person. Even though it was not all consumed by civilians who live there the good people of the territory are not proud of this reputation. Regular advertising on the radio could make the condition worse.

What to Do

Our Church is sending missionaries to Alaska to lead people to Christ and his way of life. Certainly the Church should raise its voice against this radio propaganda which will further debauch the lives and destroy the souls of native and white people alike. The Board of National Missions, at its meeting in September, adopted a protest to the Alaska Broadcasting Company and the Federal Communications System against

Quoted from "The National Temperance Digest," January, 1951, from an article which had appeared in the November 11, 1950, issue of "Presbyterian Life."

this form of advertising. Members of our Church who have the welfare of Alaska at heart are asked to send letters of protest to both William S. Paley, Chairman of the Board, and Frank Stanton, President of CBS, 485 Madison Avenue, New York 22, New York, and to William J. Wagner, general manager of the Alaska Broadcasting Company at 830 Securities Building, Seattle 1, Washington.

An aroused public opinion can stop this in Alaska and Hawaii and keep it off the air in the States.

Tributes

Mrs. Lillie Grove Patterson

The Women's Missionary Society of Cove United Presbyterian Church, McConnellsburg, Pa., wishes to pay this tribute to our friend Mrs. Lillie Grove Patterson who answered the Master's call November 17, 1950.

Our lives have been enriched by having known her through the years. With deep appreciation we recall her wise counsel, cheerful co-operation and years of faithful service. Her influence will continue with us.

Committee

Mrs. Jacob Sweitzer
Mrs. Bertha Haas

The Women's Missionary Society of Third U.P. Church of Washington, Pa., wishes to pay a loving tribute to the memory of Mrs. Jacob Sweitzer and Mrs. Bertha Haas. To the extent of their ability they were for many years devoted members of the W.M.S. as long as their health permitted them to serve.

Thankful for their faithful service we extend our heartfelt sympathy to their families and commit them to the loving care of Him whom they served so faithfully.

Committee

Mrs. Hazel McLain
Mrs. Emma Robbins

The Women's Missionary Society of Bergholz, Yellow Creek Congregation hereby pays tribute to the memory of two faithful members of its society, Mrs. Hazel McLain who, on January 5, and Mrs. Emma Robbins on January 28, 1951, answered the Master's call.

Mrs. McLain, who was a member of the choir and a teacher in the Sabbath School for many years, was also Secretary of Steubenville Presbyterial for one year.

Mrs. Robbins was always faithful, and ever ready to testify for her Master. The memory of their Christian lives will continue to be an inspiration to us.

To their families we extend our sympathy and pray that God's eternal care may comfort them.

Committee,
Mrs. Nettie McBane
Mrs. Audrey Smyth

Cora E. Ralston

The members of the Missionary Guild of the First United Presbyterian Church, Steubenville, Ohio, wish to pay tribute to the memory of Cora E. Ralston who passed away December 5, 1950. She was faithful in her home, her church and her profession as a chiropractor. In her community her helpfulness was always shown. To her loved ones we extend our sympathy.

Committee

Mrs. Mamie Volker

The Women's Missionary Society of the United Presbyterian Church of Zenith, Kansas, wishes to pay tribute to the memory of one of our most devoted members, Mrs. Mamie Volker, who was called to her heavenly home, January 25, 1951.

Aunt Mamie, as she was lovingly called by all who knew her, was honored and respected in her community. Her keen judgement and wise counsel were sought by young and old alike.

She was devoted to her church and was an active member as long as her health permitted. She was the faithful treasurer of the missionary society for twelve years, and a Life Member of the Women's General Missionary Society. Her generous offerings and gifts mark her as one of God's faithful stewards. We can truly say, "The path of the just is a shining light that shineth more and more unto the perfect day."

The Committee

Mrs. Frank Godfrey

The Women's Missionary Society of the Rock Prairie United Presbyterian Church, Janesville, Wisconsin, wishes to pay loving tribute to the memory of Mrs. Frank Godfrey who went home on January 28, 1951. Mrs. Godfrey was a faithful and loyal member of her church and its organizations. She made missionaries welcome in her home, enjoyed her church papers and held offices in both her home and presbyterial societies. We shall miss her gentle ways and encouraging smile.

"God saw her wavering, her life's work done,
And gently took her by the hand and sweetly bade her come."

Committee

Miss Allie Esdon

A loyal member of the Carnahan Creek U.P. Church near Garrison, Kansas, entered into rest January 15, 1951, thirteen days before her 78th birthday. Although somewhat physically disabled she seldom missed a church service or missionary meeting until shortly before her death.

For many years she was librarian and teacher in our Bible School.

Her interest in home, church and community was a commendable characteristic.

Carnahan Creek W.M.S.

Lois R. Berry

The members of the Women's Missionary Society of the United Presbyterian church of Torrington, Wyoming, wish to pay tribute to the memory of Lois R. Berry, who was called to her heavenly home on January 9, 1951. She was a charter member of our society, and treasurer for many years. Her kindness, her friendliness and her hospitality endeared her to all. Her long years of devoted service in the church will always be an inspiration to us. During her last illness she was very patient and put her trust in her Saviour. "Blessed are they who die in the Lord."

Mrs. A. W. Sawyer
Mrs. T. Harlie Elder

Miss Laura Hyson

The members of the Women's Missionary Society of the Hopewell United Presbyterian church of Laurel, Pa., wish to pay tribute of love to the memory of Miss Laura I. M. Hyson who was called to her heavenly home February 15, 1951. She was the last charter member of the society, also a life member of the WGMS.

Truly we can say of "Aunt Laura" as she was affectionately called by those who knew her, that her influence will live on. May her example quicken us to more diligent service in the work of the Master.

When she was called upon for a discussion of some topic it was prepared after much thought and study on her part, to make it interesting and effective, always containing one or more portions of Scripture. Her knowledge of the Bible, the strength of her convictions and her interest and zeal for all missions was great.

She was always ready to help those in trouble, and her many acts of kindness will never be forgotten. Our lives have been richer by having known her through the years, and we thank God for this fellowship with her.

Committee
Mrs. Florence Hyson
Mrs. Verna Cross
Mrs. Mary Belle Keesey

Mrs. R. W. Thompson

To the memory of Mrs. Estella Bean Thompson (Mrs. R. W. Thompson) who was called to be with her Master December 30, 1950, the Women's Missionary society of the United Presbyterian Church of Pittsburg, Kansas wishes to pay a tribute of love.

She was a faithful worker and always ready to serve in any capacity as she was needed. She was a member of the church for thirty-four years and a life member of the Women's Missionary Society. Her greatest joy was in generous giving to missions.

Her life, filled with humility, selflessness, and love for others, was a constant example and inspiration to those who knew her. Her Christian influence will live on in the hearts of others and will strengthen them to take up the work she has laid down.

We extend to her husband, our love, sympathy, and prayers, commending him to the comfort of the Master who said, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Committee
Mrs. John Lemon
Mrs. F. A. Jones
Mrs. Louise Bussey

INDIAN MISSIONS

(*Continued from Page* 563)

Winona Lake Summer School of Theology and upon approval of Cedar Rapids Presbytery. In preparation for his ordination, he completed his training at Winona Lake this last summer and in October of 1950 he was ordained to the ministry by Cedar Rapids Presbytery. This great step forward is significant in connection with our Indian work in that he represents the very first of our United Presbyterian American Indian young men to be ordained into the ministry of our Church.

We shall look forward to the coming WGMS Convention with a great deal of pleasure and anticipation in hearing from the Mitchells of their experiences in connection with this most worthwhile work which they have been carrying on during the past two years among their own people at the Mesquakie United Presbyterian Indian Mission of Tama, Iowa.

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones—701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey—8980 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman—Frenchburg, Ky.
Miss Ruth Courter, Principal—Frenchburg, Ky.
Mr. John Besco—Frenchburg, Ky.
Miss Ilo Jean Brown—Frenchburg, Ky.
Miss Alice Childs—Frenchburg, Ky.
Miss Alice Hesselink—Frenchburg, Ky.
Mrs. Anne Howard, Matron—Frenchburg, Ky.
Mrs. Alice Hughes—Frenchburg, Ky.
Miss Grace Huntley—Frenchburg, Ky.
Miss Ruth Lindal—Frenchburg, Ky.
Mr. S. O. Linderholm—Frenchburg, Ky.
Miss Alberta McBride—Frenchburg, Ky.
Mr. Lester McCauley, Grade Principal—Frenchburg, Ky.
Miss Helen McCoy—Frenchburg, Ky.
Miss Dorothea McKissick—Frenchburg, Ky.
Miss Winifred Moore, Sec.—Frenchburg, Ky.
Miss Cornelia Morse—Frenchburg, Ky.
Mr. Odell Parrott—Frenchburg, Ky.
Mr. Robert Randall—Frenchburg, Ky.
Miss Joyce Rode—Frenchburg, Ky.
Miss Mae Sprowl—Frenchburg, Ky.
Mrs. Leah Stephens—Frenchburg, Ky.
Miss Roberta Stewart—Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady—Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook—Frenchburg, Ky.

JANE COOK HOSPITAL

Dr. Donald Graves—Frenchburg, Ky.
Miss Emma Holke, Business Manager—Frenchburg, Ky.
Miss Mary Cochran, R.N., Supervisor—Frenchburg, Ky.
Miss Caroline Laird, R.N.—Frenchburg, Ky.
Miss Effie Frazier, R.N.—Frenchburg, Ky.
Miss Bernie Phelps, Aide—Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.—Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian—Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen—Ezel, Ky.
Miss Larue Millen, Principal—Ezel, Ky.
Miss Lucille Artman—Ezel, Ky.
Miss Wilda Barnes—Ezel, Ky.
Miss Ruth Bemis—Ezel, Ky.
Miss Mary Louise Fillier—Ezel, Ky.
Miss Doris Jean Gieser—Ezel, Ky.
Miss Zillah Hawthorne, Secretary—Ezel, Ky.
Miss Anna Louise Hochstettler—Ezel, Ky.
Miss Beulah Hogan—Ezel, Ky.
Miss Jean Jardine—Ezel, Ky.
Miss Gladys Millen—Ezel, Ky.
Mrs. Thomas Moore—Ezel, Ky.
Miss Gene Purdy—Ezel, Ky.
Mrs. Rebecca Rodkey—Ezel, Ky.
Miss Ruth Streblow—Ezel, Ky.
Miss Eleanor Timmerman—Ezel, Ky.
Miss Frances Widstrand—Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room—Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)—Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook—Ezel, Ky.
Mr. Courtney Centers, Maintenance—Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent—Annemanie, Ala.
Miss Georga Lee Jackson—Annemanie, Ala.
Mrs. Willie Knight—Annemanie, Ala.
Mrs. K. P. Thomas—Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples—Camden, Ala.
Mr. H. W. McKeldin, Assistant—Camden, Ala.
Mrs. Minnie B. Alford—Camden, Ala.
Miss Climmie B. Allen—Camden, Ala.
Mr. William B. Ballard—Camden, Ala.
Mr. Stewart Bennett—Camden, Ala.
Miss Mary L. Conley, Bible—Camden, Ala.
Mrs. Mabel C. Edwards—Camden, Ala.
Mrs. Amanda E. Freeman—Camden, Ala.
Mr. James L. McGadney—Camden, Ala.
Mrs. Mamie L. Smith—Camden, Ala.
Miss Nora F. Smith—Camden, Ala.
Miss L. Randall—Camden, Ala.
Mrs. Mattie L. Street—Camden, Ala.
Miss Mabel L. Thomas—Camden, Ala.
Miss Bertha L. Washington—Camden, Ala.
Miss Lizzie M. Washington—Camden, Ala.
Miss Alice B. Whitaker—Camden, Ala.
Mrs. B. D. Bridges—Camden, Ala.
Mrs. S. W. Rivers—Camden, Ala.
Mrs. Willie Simmons—Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N.C.
Miss Gertrude Allen, R.N.—Henderson, N.C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N.C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy—Knoxville, Tenn.
Miss Eleanor Miller—Knoxville, Tenn.
Mrs. Moselle Robinson—Knoxville, Tenn.
Miss Mabel Weir—Knoxville, Tenn.
Mrs. P. H. Parker, Church missionary—Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams—Miller's Ferry, Ala.
Mr. B. T. Ridgeway—Miller's Ferry, Ala.
Miss Sara L. Brooks—Miller's Ferry, Ala.
Miss Virginia Dillard—Miller's Ferry, Ala.
Mrs. Pearlie Ephraim—Miller's Ferry, Ala.
Miss Eunice Holley—Miller's Ferry, Ala.
Miss Ruby P. Houston, Music—Miller's Ferry, Ala.
Mrs. Marcella Latham—Miller's Ferry, Ala.
Mr. William E. Lee—Miller's Ferry, Ala.
Miss Bernice Mallard—Miller's Ferry, Ala.
Miss Darthular Mangram, Secretary—Miller's Ferry, Ala.
Miss Minnie Murphy—Miller's Ferry, Ala.
Mr. C. T. Patterson—Miller's Ferry, Ala.
Mrs. Roma Patterson—Miller's Ferry, Ala.
Mrs. Laura Ridgeway—Miller's Ferry, Ala.
Miss Martha Marshall, Nurse—Miller's Ferry, Ala.
Miss Gladys Ross, Bible—Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron—Miller's Ferry, Ala.
Mrs. Alberta B. Stevens, Girls' Matron—Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker—Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.—Prairie, Ala.
Miss Constance Bridges—Prairie, Ala.
Miss Vashti Jones—Prairie, Ala.
Miss Ruth Wells—Prairie, Ala.
Mrs. D. C. McCall—Prairie, Ala.
Mrs. William T. Peters—Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White—825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend and Miller's Ferry Churches)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
Miss Millie I. Kelso, 1946 — Luxor
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Lois D. Kingan, 1926
235 East 49th St., New York 17, N. Y.
Miss Alberta A. Tedford, R.N., 1945
R.D. 1, Albia, Iowa
Miss Mary L. Thompson, 1917
c/o Dr. Elizabeth T. Koppensal,
352 S. York St., Elmhurst, Ill.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Sargodha
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss M. Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1933 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1913
600 N. Court St., Crown Point, Ind.
Miss Laura R. MacLachlan, 1938
R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916
379 Ohio St., Rochester, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Atbara
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary E. Cole, 1919 — Braddyville, Iowa
Miss Una Cole, 1918 — Braddyville, Iowa
Miss Marian I. Farquhar, 1945
235 East 49th St., New York 17, N. Y.
Miss Dorothy L. Rankin, 1946
c/o Mrs. H. Eavey, 234 E. Second St., Xenia, O.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji, Sayo and Gorei mail:
Box 1111, Addis Ababa)

UNDER APPOINTMENT

Miss Rosaltha Kenagy, 1950
235 East 49th St., New York 17, N. Y.
Miss Ruth E. McCreery, 1950
5268 College Ave., Oakland, California

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902
c/o Mrs. C. W. Phillips, 2188 Rexwood Rd.,
Cleveland Heights 18, Ohio
Miss Laura B. Walker, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908
268 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884
Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912
Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(% American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Mr. Judson W. Allen — Cairo
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
Rev. Dalton Galloway, D.D. — Tanta
Dr. and Mrs. H. S. Hutchison — Tanta
Dr. and Mrs. Paul W. Jamison — Tanta
Rev. and Mrs. W. B. Jamison — Tanta
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Rev. and Mrs. Paul H. McClanahan — Assiut
Mr. Everett W. McCreery — Assiut
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Dr. and Mrs. F. Scott Thompson — Cairo
Dr. and Mrs. John A. Thompson — Cairo
Mr. and Mrs. Robert M. Turnbull — Assiut
Rev. and Mrs. C. B. Watkins — Assiut

ON FURLOUGH

Rev. and Mrs. K. Glen Fleming — 34 Beltzhoover Ave., Pittsburgh 10, Pa.
Mrs. Dalton Galloway — 39 N. Forest Dr., Dayton 6, Ohio

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch — Dhariwal

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter — Sialkot
Dr. and Mrs. Ralph Blocksma — c/o United Christian Hospital, Lahore
Rev. and Mrs. James D. Brown — Gujranwala
Dr. and Mrs. Norval E. Christy — Taxila
Rev. and Mrs. W. C. Christy — Gujranwala
Dr. and Mrs. E. V. Clements — Pasrur
Dr. and Mrs. J. B. Cummings — Rawalpindi
Rev. and Mrs. Robert A. Foster — Sialkot
Rev. and Mrs. E. H. Glassman — Campbellpur
Rev. and Mrs. John D. Harkness — Sargodha
Dr. and Mrs. A. T. Karsgaard — Taxila
Mr. and Mrs. Irvin G. Lotze — Gujranwala
Rev. and Mrs. C. Emerson McBane — Gujranwala
Rev. and Mrs. H. J. McGuill — Taxila
Rev. and Mrs. Paul A. Miller — Gujranwala
Mr. Charles C. Millson — Gujranwala
Dr. and Mrs. Hugh M. Milne — Qila Sheikhupura
Dr. and Mrs. W. H. Ross — Lyallpur
Rev. and Mrs. LeRoy Selby — Lyallpur
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Dr. and Mrs. R. R. Stewart — c/o Director, N. Y. Botanical Gardens, Bronx Park, New York, N. Y.

ANGLO-EGYPTIAN SUDAN

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Dr. and Mrs. W. J. Adair — Wanglel, via Malakal
Rev. and Mrs. Leander Finley — Omdurman
Rev. and Mrs. Willard M. Galloway — El Obeid
Rev. and Mrs. T. Matthew Gilliland — Malakal
Dr. and Mrs. J. A. Heasty — Doleib Hill
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Rev. and Mrs. A. Mac Roy — Nasir, Upper Nile Province
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Mr. and Mrs. S. Robb McLaughlin — Olathe, Colo.
Rev. and Mrs. Robt. H. Meloy — 5522 Hays St., Pittsburgh 6, Pa.
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ETHIOPIA

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Dr. and Mrs. F. Wm. den Dulk — (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels — (Ghimeera) address: Addis Ababa
Mr. and Mrs. Donald A. Reihmer — Addis Ababa
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ON FURLOUGH

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Rev. and Mrs. C. J. Kissling — 600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. Fred L. Russell — 600 Schaff Bldg., Philadelphia 2, Pa.

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Rev. and Mrs. F. D. Henderson — 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman — 1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. W. T. Moore — 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips — Salem, N. Y.
Dr. and Mrs. Mark S. Roy — New Concord, Ohio

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell — R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers — 340 S. Ridgewood Ave., Daytona Beach, Fla.
Rev. D. R. Gordon, D.D. — 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur — 314 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam — 208 North "I" St., Monmouth, Ill.
Dr. and Mrs. John H. Stewart — 302 N. 8th St., Tarkio, Mo.
Dr. and Mrs. S. C. Picken — E. Jefferson Ave., Winterset, Iowa

SUDAN

Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
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EGYPT

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Miss Margaret W. Anderson — Assiut
Miss Clara Carlisle — Cairo
Miss Margaret A. Dawson — Cairo
Mr. Richard G. Gibson — Assiut
Dr. and Mrs. Orval L. Hamm — Assiut
Miss Audrey H. Meier — Cairo
Mr. and Mrs. George W. Meloy — Assiut
Miss Martha A. Oyler — Cairo
Miss Edna R. Parkinson — Assiut
Mrs. Fay Reed — Assiut
Miss Jean K. Ryburn — Cairo
Miss Clara L. Scott — Cairo
Miss Jean Turnbull — Cairo
Miss Virginia J. Watkins — Cairo

PAKISTAN

Mr. Robert E. Noble — Rawalpindi
Dr. and Mrs. Robt. F. Tebbe — Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer — Omdurman
Rev. Wayne Pethick — Obel
Dr. and Mrs. Ronald Trudinger — Abwong

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OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
Washington, Pennsylvania, June 11-14, 1951

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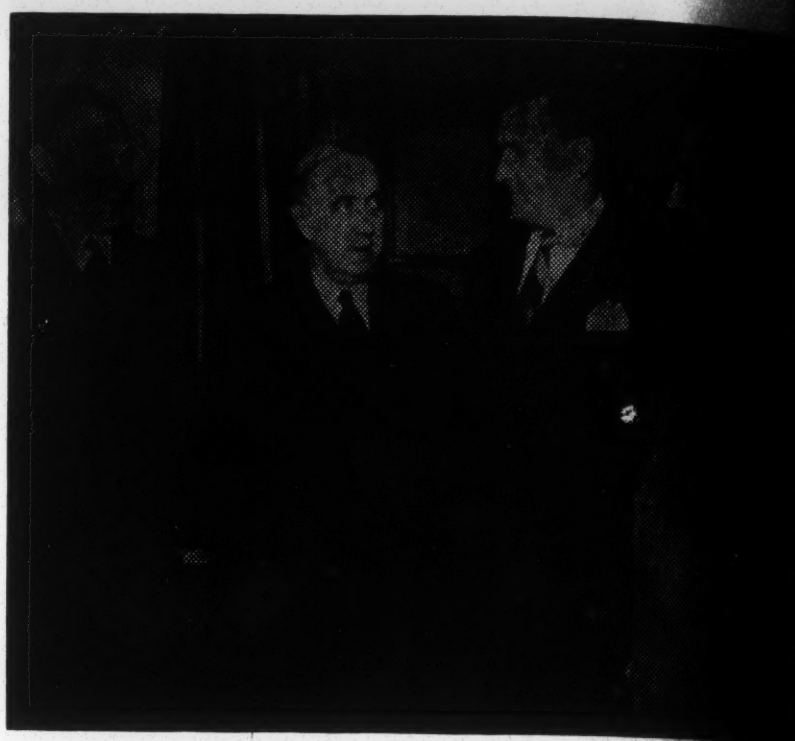
Egypt Awakening
Religion of the Crescent
India as Seen by a Gordon College Missionary

Berlin Mayor Thanks CROP

Mayor Ernst Reuter of Western Berlin expressed gatitude for American church relief to the poor of his city when he visited Chicago and conferred with officials of the Christian Rural Overseas Program (CROP).



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